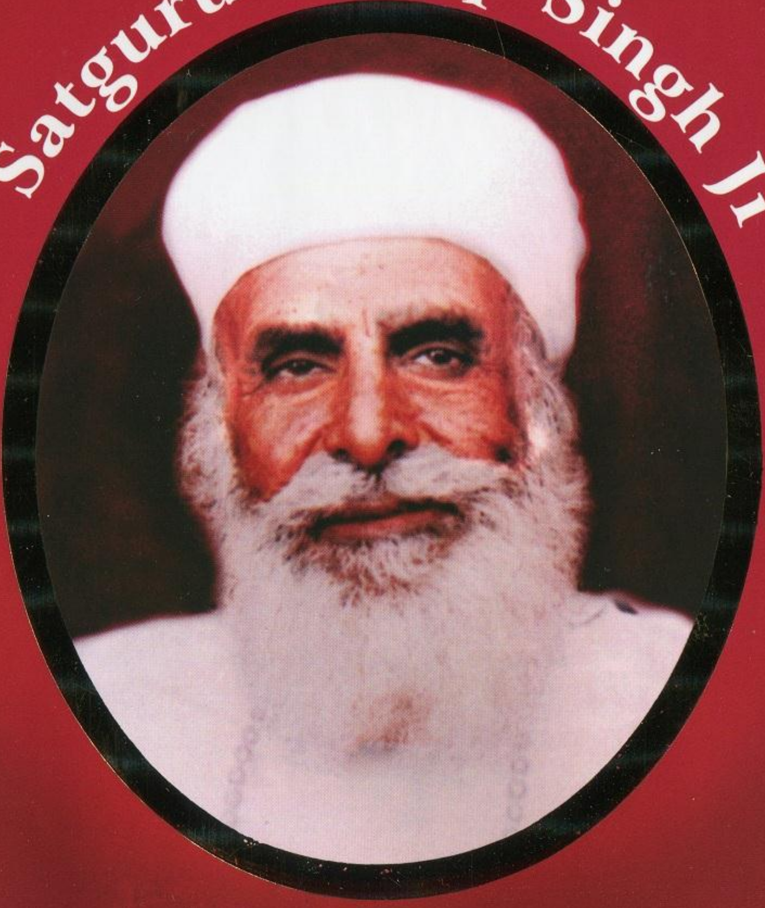
Discourses

of

Satguru Partap Singh Ji



Vol. - II

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Discourses of Satguru Partap Singh Ji

Vol.-II

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Satguru Partap Singh Ji

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Transliterated
and
edited
by
Sant Singh

Namdhari Darbar
Sri Bhaini Sahib

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Discourses of Satguru Partap Singh Ji
English Version of Lal Eh Rattan Vol- II, III

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A

Humble Dedication

To

The Piouse

Memory

Of

His Holiness

Satguru Ram Singh ji

On his

200th Birth Anniverary

Ik

Onkar

Sri Satguru

Ram Singh Ji

Sahai

The one

Universal creator God

May

Satguru Ram Singh Ji

Shower

His

Pious Blessings

These immaculate

Apirtual discourses were

Delivered by

Satguru Partap Singh Ji

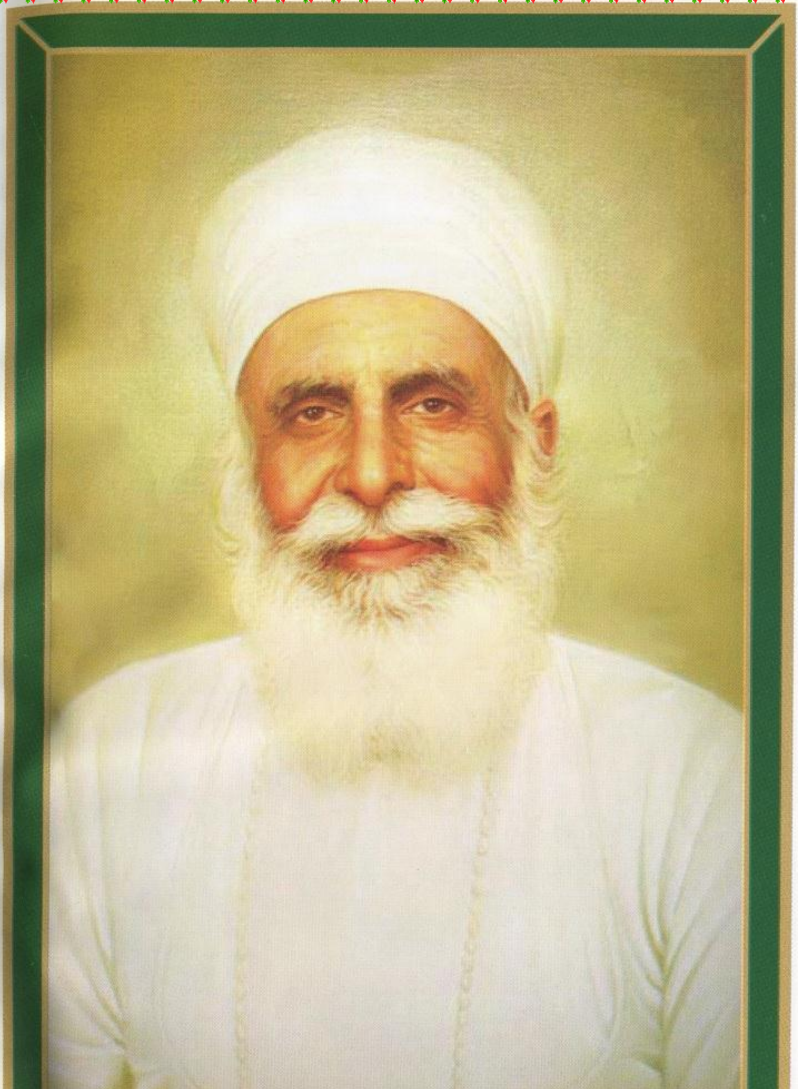
For the

Benefit of humanity

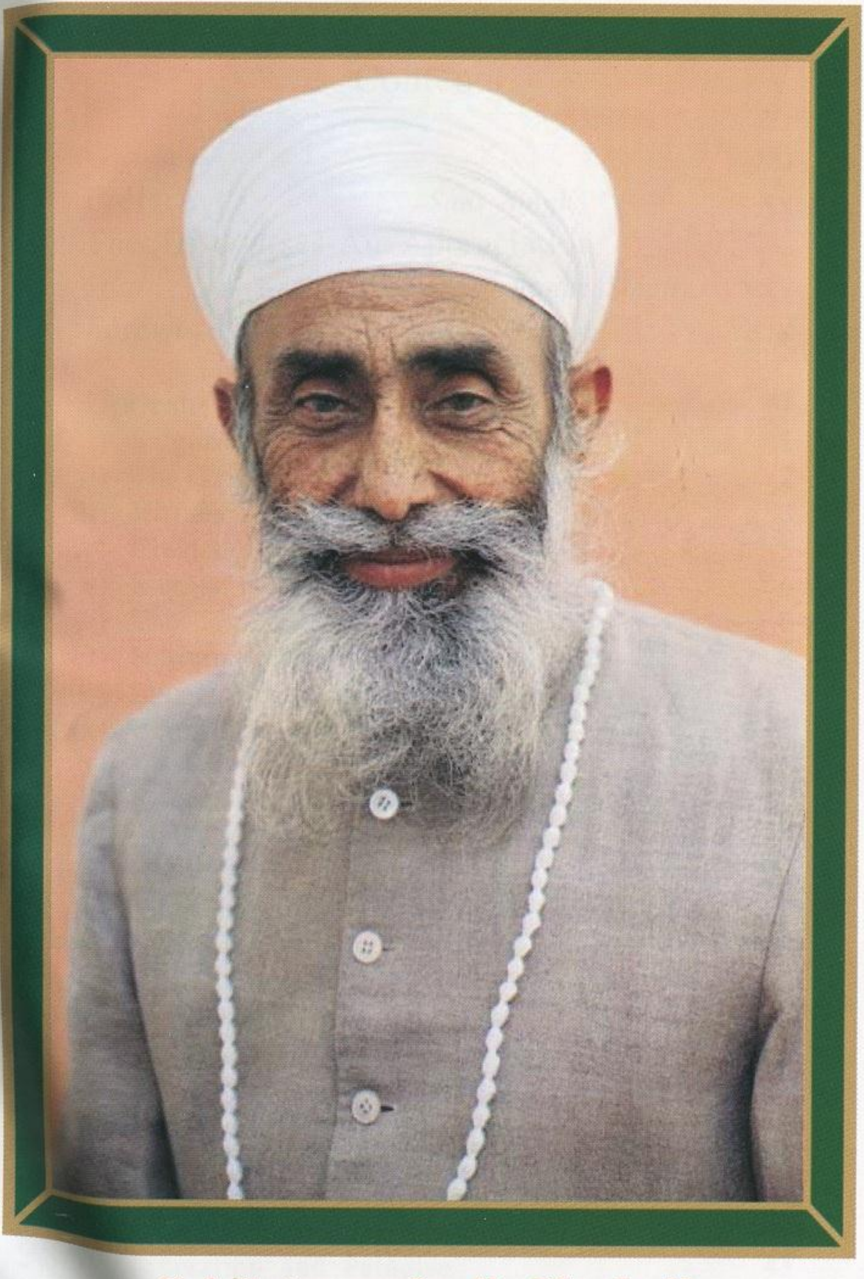
From 1951-53

Sri Satguru Ram Singh Ji

Sri Satguru Gobind Singh Ji



Sri Satguru Partap Singh Ji



Sri Satguru Jagjit Singh Ji

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Preface

Satguru Partap Singh ji was born on 9th March 1890, corresponding to Chet Vadi Teej of 1946 Bikrami at Sri Bhaini Sahib. He was the eldest son of Satguru Hari Singh ji and Mata Jiwan Kaur ji. Everyone rejoiced at his birth. Satguru Hari Singh ji when informed about the birth of a son, remarked, "The Lord of everything has come; He would be a man of fame and fortune."

In those days Sri Bhaini Sahib had been converted into a virtual jail. A police post had been stationed at the main gate of Sri Bhaini Sahib and only five sikhs at a time were allowed to have darshan of Satguru Hari Singh ji. The Namdharis being not allowed to wait at the gate, had to spend their nights in the open, on sandy mounds and bear the hardships of the weather.

Immediately after the birth of Satguru Partap Singh ji, unsual godly happenings were experienced. The police strictness eased a little bit and the Police post also was shifted away from the maingate. The number of Sikhs allowed-visiting Satguru Hari Singh ji too got increased from five to ten.

Guru Gobind Singh ji appeared in dream of Nihang Singhs Kalyan Singh and Kirpal Singh and asked them To see his glimpse in Sri Bhaini Sahib. They immediately reached there to have the glimpse of the new born son of Satguru Hari Singh ji. When the baby was brought out, the Nihangs paid their reverence and saw the glimpse of Guru Gobind Singh ji in him.

As adoloscent Satguru Partap Singh was not only pleasing to all but had sharp memory also. By the time he was seven, he had learnt reading of both the Granth

Sahibs. He was not only different from other children of his age but very energetic as Well. Special care of father Guru Hari Singh ji and the tender emotions of Mata Jiwan Kaur ji helped in his academic and spiritual knovveldge considerably. He had as Well realised the motive of the alien government and learnt the Namdhari History.

Satguru Partap Singh ji assumed the sacred duty of leading the Namdharis in 1906 when he Was just sixteen. He had thus a gigantic task ahead. After the deportation of Satguru Ram Singh ji in 1872, Satguru Hari Singh ji spent his entire time under severe surveillance. He had to keep great patience, bear the oppressions of authorities to maintain the faith of the Namdharis and continue the ongoing activities started by Satguru Ram Singh ji. With the passage of time the restrictions were relaxed so Satguru Partap Singh ji accelerated the pace of various activities on the social, religious and political fronts. In fact Namdhari cult's code of conduct was established during the period of Satguru Partap Singh ji.

RELIGIOUS

All the Namdharis were motivated to contemplate on Naam and read Gurbani religiously. Lakhs of Sadharan and Akhand Paths of Adi and Dasam Granth Sahib ji were performed during this period. The principle of ablution and Sanctity Were implemented Widely. Akhand varnis of Naam Simran Were also started at Sri Bhaini Sahib and Jivvan Nagar. All religious festivals were celebrated regularly and the practice of annual jap prayog Was started which is continuing even now. The practice of contemplation on Naam for one hour daily was also set in vogue. Above all the memory of Satguru Ram Singh ji Was kept afresh in the minds of Namdharis. Great Havan yag with recitation of one lakh twenty five thousand paths of Chandi Di Var too were completed twice during the period

of Satguru Partap Singh ji. The faith in the Satguru and the Gurbani Was also strenghtened.

SOCIAL

On social front Satguru Partap Singh ji endeavoured to raise the living standard of Namdharis. All Whimsical customs were stopped, marriage ceremonies were simplified and practice of mass marriages in religious functions encouraged.

Foreseeing the partition of the country Satguru Partap Singh ji openely started telling the people that they should migrate to other parts of punjab and cross the river Ravi. For this he toured from village to village to tell not only to his disciples but others also that they should immediately shift to safe areas. In order to save Namdharis from hardships he purchased 1989 Bighas of agriculture land in january 1947. It gave refuge to thousands of displaced persons from Pakistan. The generous Satguru provided them shelter, food, clothing and all other amenities.

This generocity and farsightedness of Satguru Partap Singh ji helped the displaced persons to settle and start afresh.

Not only this - Satguru Partap Singh ji distributed about 2000 acres of agricultural land free of cost to landless tillers. He helped the poor by giving them cows, buffaloes, bulls also. Apart from his concern for the poor Namdharis, He had love and regard for the well being of the Indians irrespective of their state or religion. Where ever people suffered from natural calamities, Satguru ji helped them generously by supplying food stuffs, clothes etc.

POLITICAL

Satguru Partap Singh ji decided to support the congress party because of ideological similarties in achieving the goal of Independence. Thus the flame of struggle for independence lit by Satguru Ram Singh ji was kept burning. For proper coordination on the political front Namdhari Darbar was set up. Maharaj Gurdial Singh the youngst brother of Satguru Partap Singh ji was made the chief of Namdhari Darbar. Thus the Namdharis moved hand in hand with the congress till the Independence was attained.

Satguru Partap Singh ji was highly concerned with the deteriorating relations amongst Sikhs, Hindus & Muslims. He therefore organised various conferences to solve mutual differences and increase feeling of brotherhood. On the Hindu Sikh milap conference Satguru Partap Singh ji said, "It is my duty that I should keep on making efforts to achieve unity. To put an end to the existence of others is to take the responsibility of the Almighty's fury upon one's own shoulders. Nobody can kill anyone without His will. Why should we not march ahead together. Don't criticise others, preach your own vitues." He warned both the factions to be cautious against British policy of divide and rule.

In 1945 at Lord Wavell conference at Shimla, Maulana Azad, the then congress president asked Satguru Partap Singh ji about the demands of Namdharis. Satguru Partap Singh ji replied, "Our only objective is to get freedom for the country, protection for the cow, upliftment of the poor and the down trodden; I don't want anything else in return; I can sign on a blank paper, you can use it the way you want."

Satguru Partap Singh ji followed all the religious tenets set by Satguru Ram Singh ji firmly and preached these to his disciples. He was of the firm conviction that the

religion is the most important and indispensable part of life. If religion is lost everything is lost. It is the religion which teaches a man to see the glimpse of Almighty God in not only human beings but in all the inanimate beings as well. He preached everybody to lead a simple puritanical life and remain engrossed in worship. He had a magnanimous and a magnetic personality which influenced everyone to accept his wish. He put the entire community on such firm footing that no glamour what so ever could detach then from their path of truthfulness. In fact, the real religious, cultural and social stability amongst the Sikhs was established during the period of Satguru Partap Singh ji.

Satguru Partap Singh ji paid extensive visits to each Hlld every corner of Punjab to establish public contacts, and apprising the people about sikhisim and the kuka movement. Apart from visiting other Indian provinces he paid twenty two visits to Bangkok, four to Africa and one to Singapore. During these tours Satguru Partap Singh ji's discourses were recorded by the devotees at Bangkok and Africa, which proved to be a golden treasure for the Namdharis.

Satguru Iagjit Singh ji assumed the responsibility of Namdharis in 1959. He secured all the recorded discourses and decided to publish these in books. In 1975 he himself started listening to the discourses and writing these on papers. Subsequently he deputed some of his devotees on this job. All the discourse could thus be written by 1990. The sacred duty of converting these hand written manuscrips into books was entrusted to my wife Late Mrs. Beant Kaur. I also decided to participate in this noble task whole heartedly. My wife having left for her heavenly abode in 2003, I had to complete her pending jobs. Thus the fifth volume of Lal Eh Rattan--The discourses in Punjabi, was published in 2005. It took thirty years to complete this

gigantic task.

All this could be possible only due to the dynamism, and untiring efforts of Satguru Jagjit Singh ji who sat with us for twelve hours a day to finalise the written version. The discourses though delivered extempore, are a treasure of spiritual knowledge these are too deep to be comprehended by ordinary persons. Hence these have to be studied dispassionately. These discourses throw light on each and every aspect and cover a vast area for which one might have to study many ancient religious books. These sermons are meant not for one particular community but the entire humanity. Hence each word of these sermons is an eternal truth.

A large number of Namdharis were settled in foreign Countries like U.K., U.S.A., Canada, Africa, Bangkok etc. Most of them were unable to read Punjabi so they were unable to derive benefit from the discourses of Satguru Partap Singh ji. Having been approached by some of them, I took upon myself the responsibility of publishing the English version of these discourses. Althought it looked to be a highly difficult task yet with the grace of Satguru ji, the first volume of Discourses of Satguru Partap Singh ji- could be released on the Hola Mohalla function of 2013 at Sri Bhaini Sahib.

Having been encouraged tremendously and enjoying this work fully the work on subsequent volumes was continued. Although the total number of volumes would be at least four if not five, I am happy to publish the second volume of this book which contains one updesh of 1950 followed by years 1951, 52 and 53.

To enable the readers read these discourses easily, the following few points are important.

1. The discourses have been written in first person. Thus these give a feeling to the readers as if Satguru ji IS addressing them directly.

2. The main text has been written in font 13, however the poetry of main text has been italicised in the same font.

3. The script of Gurbani has been changed from Gurmukhi to English and written in bold letters in font 11. Just below it the meanings of Gurbani have been Written in the same font.

4. The script of poetic citations, other than Gurbani has also been changed to english and written in italice in font ll; just below, the citation its meanings have been written in the same font.

5. At the end of quotations from Gurbani, the page number at which it exisists in Adi Granth Sahib ji has also been indicated. The quotations from Dasam Granth Sahib have been indicated as Dasam Granth P. .... or DG. P. ....

The quotations of Bhai Gurdas have been referred as Var number/Paury number .... or as kabit number ...... The ghazals of Bhai Nand Lal have been indicated as ghazal number ....

6. Whereever possible sub headings have been given to differentiate the topics.

7. The basis of the discourse was generally the Satguru Bilas written by Sant Dhian Singh ji in Poetic form.

Satguru ji had centered his sermons on line by line explaination of Satguru Bilas and citing examples from previous history to strenghten his view point. These

citations have been separated through sub headings.

8. Efforts have been made to maintain the central idea and the intensive emotions in the sermons as it is. However in certain cases the central idea has been explained in simple words and duplications have been avoided. This was considered essential to avoid confusion to the readers.

In order that the first vol. could reach the readers in U.K. and Canada, I am particularly obliged to Mrs Kulwant Kaur w/o Late Suba Jagtar Singh U.K. and S, Harpal Singh Bhali of Canada. They took personal pain in distributing the books to interested readers.

I am indebted to Prof. Ranjit Singh for his continuous help and guidance in publishing the 2nd vol. of this book. Professor Sahib as well has taken time off his busy schedule to write a few words. I am abliged to him.

I am also grateful to Sh. H.S. Hanspal president of Namdhari Darbar who has always been a continuous source of inspiration in this work. Although very busy still he has stolen some time from his busy secdule to write for this book.

Last but not the least I am indebited to his Holiness Satguru Udai Singh ji, without whose blessings, I could not have done anything.

Sant Singh

The Discourses-An Appreciation

The beauty inherent in every religion and adherence to it is in the curious paradoxical situations we come across. May God forgive, we know God is omniscient but still we build temples to confine him in to worship; He has no form but we in devotion to him make idols, figures and portraits of Him; we believe in God being Nirgun, bove all merits but while in worship we ascribe to Him endless merits and attributes. Why don't we call it a contradiction and why a paradox is because it defines the relationship between the creator and the creation, immortal and the mortal, omnipresent and the confined, Lord- Master and his sworn devotee!

Guru Nanak after much meditation and observation came to a conclusion that mankind was at loggerheads due to three matters of faith and practice; mythology, names of God and the rituals. He delcared all myths to be extraordinary, yet explainable, incidents described only to create faith. He dismissed them as intervention in predetermined decisions of God. Guru Nanak advocated that all the names given to God by various religions and sects were actually the praise of His endless attributes and thus worthy of reciting by the devotees.

Sikhs have created their own mythology. The 'Janamsakhis' most fiction, and added another name 'Waheguru' to the long list of God's names and have come to adhere to so many rituals they call Maryada.

Do we live in contradiction and are a confused lot the answer is certainly not. It is a paradox we live in and it is due to the very complex relation between the Paramatama, the universal soul, Jeevatama, the individual soul and the human body of which the components are the five elements, earth, air, water, fire and the space.

May be in what I have written there is a paradoxical affinity between Gurmat, what Guru advises and Manmat, what the mind suggests. It is a conscious war between what is good and what the heart desires. May the Truth win/prevail.

Whereas the paradox is the beauty of a religion faith is its power and strength. And Sardar Sant Singh is a man of faith; he enjoys its spiritual prowess and revels in its paradoxes.

To my good luck Sant ji was introduced to me by late Dr. Satinder Singh Noor, Head of Punjabi Department, Delhi University. He had hinted that Sant ji needed my help in reviewing his manuscript about a book of history. I felt flattered but when Sant ji came to meet me it was with a sense of being honoured that I received him.

I had not met him earlier nor read anything written by him though I had the opportunity of reading a few books written by his esteemed wife, late Mrs. Beant Kaur, former principal Shaheed Bishen Singh Memorial Senior Secondary School, Mansarover Garden, New Delhi.

Sant ji had brought with him a manuscript of history of 'Namdhari Sikhs' and he wanted to consult me mostly Elbout the language, grammer/usage etc. It being written in English was to be for the benefit of vast disaspora of Namdhari Sikhs settled in different parts of the world, most of whom possessed very little knowledge of Punjabi language.

I went through the manuscript and was surprised at the stupendous effort Sant ji had made and amazed at the depth of knowledge and understanding his treatise showed.

Though I had read history of Namdhari Sikhs written by Giani Nahar Singh, biography of Satguru Baba Partap Singh written by Amar Bharti and several books written by Tara Singh Anjan among others and had fairly good knowledge of history of Punjab in general and Namdharis in particular I had little to add or improve to contribute to what Sant ji had written.

For an engineer by vocation his understanding of English language, grammar, idiom and usage was superb. What surprised me was the humility he showed while asking me to read his manuscript to make up for little deficiencies that too if any. Anyway the book Namdhari Sikhs when published was well received. That gave sufficient impetus to Sardar Sant Singh to translate from Punjabi into English discourses of Namdhari Satguru, Baba

Partap Singh ji. He again sought my help and I assured him that I will consider it a great honour to be of any help in the fulfilment of that arduous task.

It was amazing to see Sant ji at work. First volume of the Discourses was well received but appreciated most by the younger generation of the Namdharis spread throughout the world had, lost command over the Punjabi language and required the translation of the 'parvachans', The Discourses in English.

Another work Sant ji took to perform required tremendous energy, understanding and knowledge of word and letter was an attempt to translate the 'Hukamnamas' the epistles written by Satguru Baba Ram Singh ji. The Hukamnamas, written in old Punjabi of Malwa region of Punjab, when translated in English are a work of great art and are virtually beautiful poetry.

Sant ji however wanted me to read the manuscripts and I felt honoured and cherished the task at being given the opportunity of replenishing my knolwedge and make suggestions where necessary.

To those who would like to understand the psyche of the Namdhari Sikhs who in the aftermath of the extremely disheartening defeat of the First War of Independence in l857 ran a parallel government; boycotting British goods, system to education, courts, means of communication and instead of begging for mercy stood before cannons to be blown to bits and offered themselves to be hanged rather than innocent people were strung for killing cow-butchers of Amritsat, Raikot and elsewhere.

THE DISCOURSES: To the devoted, of whichever faith and whatever leanings Guru's words are divine. Guru is the recipient of the 'THE SHABAD' the divine WORD and as well as the deliverer and the interpreter of the 'message' of God to the mankind. Guru leads through the maze of ignorance that confuses and confounds the mankind to the light of understanding and God realisation. Guru is the harbinger of the good news that forgiveness is possible once the temptations are forsaken and atonement is made.

I am trying to resist the temptation to Write an introduction to the Discourses and comment on them because people tend to read the same and

think their duty done. I Would rather raise their curiosity to read the Discourses enjoy and benefit.

It can not be presumed that the performance can not be bettered or language improved. There are people who could have done this task better but the difference is that they have not done it and Sardar Sant Singh has achieved the goal he had set before him.

Wishing him success in the translating rest of the 'Discourses' and more of the 'Hukamnamas'.

Ranjit Singh (Prof.)

Foreword

To Write the Foreword for the second volume of 'Discourses of Satguru Partap Singh ji' is an honour for me. I have read some of the discourses of Satguru Partap Singh. It has philosophical strength, it has religious charm, it has precision, it is rich in thoughts as Well as in Words. Satguru ji sets his entire philosophical exposition for the common man in the historical context. Satguru Partap Singh has touched many topics during deliverance of his discourses, also for the Ways of religious beliefs and the attitude towards social issues. The discourses of the Satguru Partap Singh are an eternal truth.

The Work done and the hard labour put in with full dedication by Sardar Sant Singh in translating the discourses of Satguru Pratap Singh is really commendable. May I suggest, if possible, the selection of some elucidating religious and historical events may be selected out of these volumes for fast readers as a concise edition or brief in form but comprehensive in scope, which We may call Compendious.

The Namdhari History is unique in many Ways. It propagates the message of Sikh Gurus in a simple manner. t has enriched the Sikh philosophy. The Discourses of Satguru Partap Singh is another remarkable addition to Sikh literature. In the pre-independence era the Namdhari Sikhs lived under high surveillance. They were not allowed to publish their literature. Discourses of Satguru Partap Singh throw much light on the various restrictions imposed on them.

The Namdhari youth is acquiring high education and specialization in numerous fields, it is essential for them to keep in touch with the Namdhari Literature. The books

in English are specifically meant to enable them to remain in touch with their rich literature.

It is not a secret that reading is a good habit. Studies have shown that just six minutes of reading is good enough to reduce stress by 68% and numerous studies have shown that reading keeps your brain functioning effectively as you age. One study even found that individuals who read regularly are 2.5 times less likely to develop Alzheimer at a later age than their peers.

I would like to call upon every Namdhari specially the youth to make reading a habit and read these useful books and strenghthen their academic knowledge. This would help them sustain many problems in life.

Sardar Sant Singh with his dedicated efforts have completed the translation of 2nd volume of "Lal Eh Rattan". It is hoped the readers would find great pleasure in reading what is arguably, the closet we can come to the actual words of Satguru Partap Singh.

Congratulaitons and gratitude to his wisdom for the new publication and sincerely hope would win widespread acclaim.

10.11.2014

H.S. Hanspal, Ex. M.P.
President
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Updesh-1

In days bygone the panegyrists used to sing Vars--the ballads, about the chivalry of warriors. By listening to these people used to feel a specific vehemence. They used to sing these poetic compositions with the help of tabor (Dhadh) and a stringed musical instrument (Rabab). Now a days this has become obsolete. We have become victims of crooked politics. Every one wants to be the boss. None wants to follow any body. This is not healthy politics. The religious tradition was to attach top most importance to religion--No adultery- No deceit--No burglary--No bossing. These qualities have no value now.

SATGURU IS SUPREME

When Satguru Hargobind ji, inaugurated the Akal Takhat at Amritsar, He adorned himself with two swords each on either side and wore a colourful turban. The Panegyrist compared the personality of Satguru ji with that of Emperor Jahangir and acclaimed that the later was no match with the former.

Satguru Hargobind was the Guru of saints of high spiritual reaches. He was their guide. All such saints bowed before Satguru Hargobind ji.

Satguru Hargobind ji was just about twenty two years of age when he went to Lahore, where lived a very old Muslim Saint Sain Mian Meer. Whenever Satguru ji passed by his side he would stand up and offer his reverence to him.

Sain Mian Meer was so old that none even knew his real age. His disciples did not like his bowing before a young boy so they asked him the reason for this. The saint ultimately revealed the truth. He said, "When I go to the shrine to pay my homage, I see his glimpse there. He is

an embodiment of the Primeval lord."

Thus the Satguru is not only the lord of the saints, He is as well the Lord of rich, powerful and even the kings. People become wealthy and kings only with the blessings of Satguru. The present kings of the states of Patiala and Nabha were all blessed by Satguru Hargobind ji.

Thus Satguru Hargobind ji adorned himself with two swords. One of these represented the temporal and the other one spiritual powers.

THE TRUE SOVEREIGN

Satguru Hargobind ji accompanied Emperor J ahangir from Delhi to Agra. J ahangir was surprised to note that the people addressed Guru Hargobind ji as a true sovereign (sacha patshah). The Satguru is omniscience. He knows even the inner feelings of others.

On the way they camped at a place. The tents of Satguru ji and that of the Emperor were opposite to each other. A poor Gursikh came there to pay his respects to Satguru ji. He was a grasscutter, so he was carrying a small net on his shoulder and a hoe in his hand. He asked the guard, "Which is the tent of the true sovereign?"

They directed him to the tent of the Emperor. The poor grasscutter went in. He offered five pies and paid his respects. He had not seen Satguru ji earlier, but knew that he lived like a king. He requested the Emperor to grant him salvation.

The Emperor was astonished. He said, "I do not have this power, if you want I can give you any amount of wealth. Also if you desire I can bless you with an official

status."

The Gursikh grasscutter picked up his offering and turned down the offer of the Emperor saying, "I do not need any of these."

He went to the other tent, made his offering, paid his obeisance to Satguru ji and got his blessings. The Emperor Jahangir was convinced that Satguru Hargobind ji was truly the true-sovereign (Sacha Patshah). Dewan Nand Lal has expressed this in his words as--

Hazar khulde Bareen ba-neem joun na-kharand
ghazal-30
The true devotees of the Guru would not purchase even a thousand heavans for half a barley.

This is the real praise of the Gursikhi that he should not get lured and desire anything else then the blessings of the Guru. The Gurbani substantiates this as--

Jinhaa Naao suhaaganee tinihaa jhaak N hor.
P-1384
Those who are known as happy brides, they do not look to others.

The Emperor Jahangir's pride got shattered, that an ordinary poor grasscutter Sikh, did not care a bit about him. The Emperor then met Satguru ji and accepted that He was really the true-sovereign.

People must realise that kingship is attained only due to the blessings of the Satguru and the virtuous deeds in previous births.

VIRTUES OF SATGURU

Guru Gobind singh ji has himself described the purpose

of his birth in this world. He says--

Yaahae kaaj dharaa ham janman.
Samajh laeho saadhoo sabh manman.
Dharam chalaavan sant ubaaran.
Dushat sabhan ko mool upaaran
Dasam Granth P-57

'For this purpose I have taken birth. 0' Saints, this much you should understand well. I am born to spread religion, emancipate the saints and to wipe out the whole lot of wicked ones.

Thus the very purpose of Satguru is to uplift the sages, protect the poor and guide the people to tread the path of truthfullness.

[2]Torak gaamk hindan taamk,

Conforming to his set mission, He destroyed the Turks and emancipated the Hindus.

Deenan paarak vaak msaalee.

The Satguru protected the poor. His words were sweet and attractive.

Kaarak baamk ke jin baarak,

Guru Tegh Bahadur the nineth sikh Guru was the son of the sixth Guru-Guru Hargobind ji and Guru Gobind Singh was the son of Guru Tegh Bahadur. Thus Guru Gobind Singh was the son of the son of the creater-Guru Hargobind ji, the lord; So what did Guru Gobind Singh do ‘?

CREATED KHALSA

Khande paahul panth singhaalee.

Guru Gobind Singh created the Khalsa. He prepared

the sacred nectar by stirring water and sugar bubbles (Pataasa) in a shallow vessel with a double edged sword. He served this to his Sikhs and bound them to adopt five K3s. He made it obligatory for them to keep unshorn hair, and unshaved beard. Thus he made them look like a lion. He as well added the suffix singh to their name. He discarded the old weak & cowardly names like keerru, gheesu etc. This made them both physically and morally strong. They would not bow to anybody. None would be able to subjugate them.

Guru Gobind Singh ji created the Khalsa to fight the tyranny of the Muslim rulers. To face them an armed organisation of warriors was essential. So Guru Gobind Singh ji created an army of warriors. If any body tried to harm them, they retaliated with much more vigour and punished them. They became a terror for the rulers. People realised that a strong sect, other than the Hindus and Muslims, had come into existance. This was the need of the time and had become essential to check the onslaught of oppression and brutality on Hindus by the Muslim rulers.

The Khalsa so created had full faith in their Guru and his nectar. They followed the code of conduct prescribed for them by the Guru religiously. The word Khalsa itself meant pure. So they were absolutely pure in their thoughts and deeds.

SWEETS IN AMRIT

There was a general belief that when Guru Gobind Singh prepared Amrit, he stirred plane water with his double edged sword, while reciting Gurbani. The Sugar-bubbles in the steel vessel containing water were put by Mata Sahib Devan ji.

In this context l would like to clarify that Guru Gobind Singh ji prepared Amrit on lst Vaisakh Sambat 1756 corresponding to l3th April, l699AD. Mata Sahib Dewan ji came in the service of Guru Gobind Singh ji on seventeenth Vaisakh sambat 1757, corresponding to 30th April, 1700 AD. Thus she came in the service of Guru Gobind Singh ji after one year and seventeeen days of preparing the Amrit.

THE TRUE KHALSA

After blessing Amrit to the Sikhs, they were adorned with weapons. They not only looked like warriors but also acted like them. None would now dare to oppress the weaker and the poor section of the society. If any body did so, the sufferers would approach the Sikhs to lodge their complaint. The sikhs would immediately take action against the culprit and redress their grievances. Over a period, they became a terror for the rulers. This ideology gave birth to numerous great warriors like Hari Singh Nalwa, Jassa Singh Bhangi, Phoola Singh and others.

Guru Gobind Singh had created the khalsa to be virtuous and not a tyrant. They never felt proud of their Strength but attributed all their deeds to the blessings of their Guru. They contemplated on Naam, recited Gurbani daily and followed the orders of the Guru diligently. Though they were small in number they had the courage to face a much larger force of the enemy. Even if any one of the Sikhs had to sacrifice his life for a noble cause, he did it happily.

The sikhs used to live in groups in jungle. They were clad with one shirt and a blanket only. Their safe abode was the shrubs of the forest. They were however morally very strong. The Mughal Army was thirsty of their blood

and scuffles between the two were a routine affair. A Brahmin requested the Khalsa to save his wife from the captivity of the Pathan of Kasoor. Jassa Singh Bhangi assured him to free her. The Khalsa gathered and scolded Jassa Singh for his commitment as the Pathan of Kasoor was very strong and secured in forts. Jassa Singh reiterated his resolve to save the wife of Brahmin even at the cost of his life. So everyone had to accompany him. They fought and secured the wife of the Brahmin.

Now a days we show our strength in looting our own brethren. We do not have the required faith in the nectar of Guru Gobind Singh ji and his tenets of belief. In former days a group of two hundred Sikhs would not mind fighting the Mughal army in any part of Punjab. Thousands of our girls have been forcefully detained in Pakistan and we are unable to help them. Just recollect the chivallery of Hari Singh Nalwa. He extended the Sikh empire upto Landi Kautal in Kabul. The British could not go beyond this point by an inch even.

The sole source of the strength of those Sikhs was their staunch faith in Guru Gobind Singh and his nector. They followed his dictates religiously, contemplated on Naam and recited Gurbani. Today we are sikhs only for names sake.

HARMIT SINGH[4]

Gal" Ram Singh kaer charitar
Auf" sanno piaariyo mam mittalc

My dear friends, now listen to the annals of Satguru Ram Singh ji.

Tej guru ko din din hhaaree.
I-lore hhaiyo attain sukh kaaree.

The splendour of the Guru, which was a source of comfort and solace for everyone, was on the increase day by day.

Ah jis mohi gur gaath sannaaee.
Nam thham diyo Iaahi hataaee.

The writer of Satguru Bilas, Sant Dhian Singh says that he would now like to acquaint the credentials of the Sikh, who narrated to him the chronicles of Satguru Ram Singh ji.

Saande vaala hai eik graam.
Tahaan hhai harmit singh naam.

His name was Harmit Singh and he belonged to the village Sandewala.

Singh paraatan gur ko joee.
Kaatak guru dikhae thae soee.

He was a traditional Gurusikh who had witnessed many gf the miraculous deeds of Satguru Ram Singh ji.

Bahat vaar sri bhaini gaiyo.
Guru Ram singh shahd sanniyo.

He had been blessed with Naam by Satguru Ram Singh ji, so he visited Sri Bhaini Sahib many a time.

Darshan tin ka haha chir paaiyo.
Seva kar gardev ryhaaiyo.

He had holy glimpse of Satguru ji many a times and earned his happiness by his selfless service. Any body who served the Satguru to his will and earned his pleasure became his blessed disciple. Gurbani also stated--

Jinee gurmukh naam dhiaaeaa
Tinaa fir bighan N hoee raam rajee.

Jinee Satguru purakh manaaeiaa
tin poojae subh koee.
.Iinhee satgur piaaraa saeviaa
tinhaa sukh sad hoee.
P-451
Those who as gurmukh, meditate on the Naam, meet no obstacles in their path, 0 Lord king. Those who are pleasing to the Almighty, the Guru, are worshipped by every one. Those who serve their beloved Trueguru obtain eternal peace.

Bhai Lehna served Satguru Nanak dev and became Guru; Amar Dass served Guru Angad and obtained Guruship. Similarly Ram dass served Guru Amar Dass and became the next Guru. Thus serving the Trueguru and earning his happiness, enables the Gursikh to obtain anything in the world.

Sakai haar kaee gur dikhlaaee.
Daekhae majhai bhaakhato hhaaee.

Sant Dhian Singh says that Bhai Harmit Singh was fortunate enough to witness the miraculous deeds of Satguru Ram Singh ji many times. He narrated all those to the writer in details.

Aasaa je je tin man dhaaree.
So gur aagae karat uchaarae.

Whatever Harmit Singh perceived in his mind, Satguru ji immediately revealed it to him.

Baal" jitaek manarath dhaarae.
Antarjaamee poorae saarae.

As many wishes Harmit Singh made, The mind reader Satguru ji fulfilled those instantaneously.

Pareet lagee din parati tis bhaaree
Ko hovai gur katha likhaaree.

Bhai Harmit Singh's devotional love and attachment had become so strong that he felt ardently to narrate all his perspicacious observations to a writer.

Main dekhi gur gaath alaavon.
Chhandan beech likhe likhvavan.
ctd. P-25

Harmit Singh had an ardent desire to locate a writer, to whom he could narrate all his memoirs and enable him write in poetic form.

The writers play a very important role in preserving the history. All human beings are shortlived so the deeds witnessed and experienced by them too get lost. However if these are expressed in written form these become history and last long. The coming generations and research qgholars too could derive benefit and learn about the past. Guru Angad ji got all the chronicles of Guru Nanak written, so today we know only that part of Guru Nanak's life which could be written in Janam Sakhi. Similarly Bhai Sukha Singh wrote Gur Bilas and Bhai Santokh Singh wrote Suraj Parkash, depicting the incidents in the lives of other Gurus. But for these we would not have known anything about them.

PHOOLA SINGH WAS A SAINT

Duniya ka jivan din chaazc

Human being's life is very short. Each one is destined to die one day. People address Phoola Singh, who has recently expired, as seth, but I regard him as a saint. Though the word seth is considered to be very honourable in this world, still the word sant (saint) has a higher importance in the religious circle. Guru Nanak had blessed the Sikhs with a specific way of living. In the olden days

people used to forsake their homes and go to the forests to meditate on Naam. Guru Nanak however opposed this and advised people not to go anywhere. He advocated staying at home in the family, and living a specific way of life as mentioned below-

Vichae grih sadhaa rehai oudaasee jio
Kamal rehai vich paanee hai.
P-1070
In his own home, he should remain unattached, like
the lotus flower in water.

Kabeer ji also substantiates this as--

Jih ghar ban samsar keeaa tae poorae sansaar.
P-1103
Those who look alike upon home and forest are the
most perfect people in the world.

Gurbani advises to treat the home & forest alike. Again Guru Teg Bahadur ji forbids going to forests-

Kaahae rae ban khojan Jaaee
P-684
Why do you go looking for Him in the forest, He
dwells everywhere.

During discussion with the seers, who had renounced the world and gone deep into hills, one of the seer Bhangar-Nath questioned Guru Nanak that--

Bhaekh utaari udaasi daa vati
Kiu sansaaree reeti challaee.
Why have you put off yogic garb and attired yourself
in a household way '?

Guru Nanak replied him that if it is so, then why-
Hoe atteet girhasti taji fir ounhu
Kay ghari mangan jaaee.
Vaar l/40
you, while distancing and repudiating household life,

go again to those households for begging.

Thus Guru Nanak contradicted the perception of the seers settling in forests. He said that they had abdicated their homes, but they still go home to home to beg. So I want my disciples not to leave their homes. They should meditate on Naam, at their homes. They should enjoy both the family life as well as the contemplation on Naam.

Once Guru Gobind Singh was strolling in a jungle with some of his devotees. At a place, he removed a stone with his bow. To the surprise of all they saw an ascetic in deep meditation. The ascetic had almost become a skeleton.

When enquired--He said, "I take only a pinch of sand and a mouthful of water, and worship here,"

Guru ji asked him, "what is the status of the five evils ie lust, greed, anger, vanity and pride."

The ascetic, "l have been able to overcome four of these but not the lust."

Guru ji remarked, "Cursed are all those, who after eating a seer of atta daily claim that they have overpowered lust."

So it is essential to enjoy conjugal life-the wife only and remain a householder. Guru ji has attached special importance to it, because the customs change according to the yug. Gurbani states thus--

Sat jug sat taytaa jagee du-aapar pooja chaar
Teenou jug teenou dirhay kal kayval naam adhaar.
P-346
In the golden age of Satjuga, was truth; In the silver
age of Trayta yuga--cheritable feasts; In the brass

age of Dwaapar yuga there was worship.
In those ages people held to these three ways. But
in the Iron age of Kaliyuga, the name of the lord
is your only support.

Thus in kaliyug some specific practices different from other yugas have to be followed, such as--

Bhaao bhagat kar neech sadaaeae.
Tau Naanak mokhantar paaeae.
P-470
with loving and devotional worship, abiding in
humility, ONanak, salvation is attained.

Satguru ji desired his devotees to adopt this practice while still being a householder. Those who were attached to their families--son, daughter, and wife too much--did suffer. However those who regarded this all to be belonging to the Guru and followed the following Gurbani--

Tan man dhan sabh soup gur ko
hukam manniai paaeeai.
P-918
surrender body, mind, wealth and every thing to the
Guru, obey the order of His will, and you will find Him.

Those who surrender every thing to the Guru, they get his blessings and everything else they need.

Phoola Singh ji belonged to this category of Gursikhs. He has recently relinquished his body. Earlier, he once had high temperature of lO80 but still survived. Such miracles do happen in the spiritual world as a routine. Display of miracles for cheap popularity is forbidden. Guru Gobind Singh ji says--

Naatak chaetak keeae kukaajaa.
Prabh logan kae aavat laajaa.
Dasam Granth P-54

The saints of the lord abhor the performance of miracles and malpractices.

Though the perfect saints are capable of showing miracles still they do not like to show these unnecessarily. It is in the nature of only those who have not been blessed by the Trueguru. For the perfect saints it is only a matter of shame. Guru Nanak Dev ji has described the use of miraculous and spiritual powers, as external taste, pleasure and cheap acts of those who have not been blessed by Satguru. Phoola Singh has thus relinquished his body as a faithful disciple of the Guru. He remained mentally attached to the Guru. May Satguru ji bless us with the virtues of Phoola Singh.

Only such persons have been accepted to have lived their life usefully otherwise the human beings are like animals and cattle. Gurubani says--

Aavan aaeae srisht mehi bin boojhae pas dhor
P-251
Those who have come into the world without understanding are like animals and beasts.

They are not only animals but dead animals, because they do not meditate on Naam or remember the Almighty lord.

BHAI BHIKHARI

Only the devoted Gursikhs can live to the will of God, under odd circumstances. Once a Sikh approached Guru Arjan Dev ji and expressed his desire to see such a Gursikh who lived to the will of God. Satguru ji directed him to go to Gujrat and meet Bhai Bhikhari.

When he reached there he saw Bhai Bhikhari repairing an old floor covering. He asked Bhai Bhikhari

as to what it was all about.

Bhai Bhikhari showed him the preparations being made for the marriage of his son. He saw sweets being prepared, Jewellery being made etc. On the other side he was shown a shroud and full preparations for performing the last rites of a dead person.

The Sikh was astonished to see all this. When he asked about it, Bhai Bhikhari said, "All this will happen in front of you." The marriage of the boy was solemnised. When the couple reached back home they were stopped at the gate for performing welcome ceremony. Just then the boy felt severe colic pain and died.

Bhai Bhikhari was still in the same state of mind. He was not the least perturbed over the death of his just married son. He spread the floor covering he was repairing for the people to sit and offer their condolences.

The Gursikh was astonished. He asked Bhai Bhikhari, "If you knew all this, why did you not seek his long life from the Guru."

Bhai Bhikari, "O dear, these are not the things to be sought from the Guru. Une should seek the blessings of the Guru and above all his glimpse."

Such are the Gursikhs who live to the will of God. Such a state can however he achieved by the blessings of the Satguru only.

THE TRUE FRIEND

People normally weep and cry on the death of their near and dear. This however is not liked by the Guru. He

has strictly forbidden weeping by relatives of the deceased.

Satguru Ram Singh ji had also written in one of his epistles, "If some near or dear one dies then none should weep firstly, because the contact with the lord gets broken; Secondly, the deceased also feels anguished due to falling Of nasal mucus and tears on him. So he prays to God that Some one else of the family may die, so that they stop weeping for him." Thus weeping on the death of somebody is strictly forbidden to Gursikhs. No one gains by weeping.

We try our best to appease our friends in the world. We do not like to go against them at all and do what ever pleases them. However our only real friend and well-wisher is the Satguru, the lord Almighty. We must try to earn his pleasure as well. The worldly friends are false friends. They are all selfish, only the saints and satguru are the true friends, who do not desert you even after death. Gurbani states--

Naanak kacharriaa so torr dhoodi Sajan sant pakiaa.
Oue .jeevandae vichhurrchi oue mueiaa N jaahee chhor.
P-11O2
O Nanak, break away from false and seek out the saints, your true friends. The false shall leave you, even while you are still alive, but the saints shall not forsake you, even when you are dead.

Thus we must cherish the approval of our true friend the Satguru and not weep for the deceased. Phoola singh was a blessed Gursikh, who lived in a large family but never distracted his mind from Satguru.

EVERYTHING IS PERISHABLE

In this world everything that we see around is perishable. N0t only this, even deities have a limited life span. Guru

Gobind Singh ji has described this in Dasam Granth
Sahib as--

Eik shiv bhaae eik gaiye eik faer bhaae,
Raam chander krishan ke avtaar bhe anaek hain.
Brahma aru bishen kaetai bayed au puran katae,
Simarat samoohan kai hue hue bitaae hain.
Mondi madaar kaetae asuni kumar kaetae,
Ansaa avtaar kaetae kaal bas bhaae hai.
Peer au pikambar kaetae ganae N parat aeytai.
Bhoom hee te hue faer bhoom hi milaae hain.
Dasam Granth P-18

There was one Shiva, who passed away and another one came into being; there are many incarnations of Ram Chandra and Krishna. There are many Brahmas and Vishnus, there are many vedas and puranas, there have been the authors of all the simritis, who created their works and passed away.
Many religious leaders, many chieftains of clans, many Ashwani kumars and many degrees of incarnations, There had been prophets, who can not be counted, they all were born out of earth, ultimately merged in the earth.

Guru Gobind Singh further elaborates this-

Bali prithiang man dhata maheepang.
Jinai rath chakarang kaeae saat deepang.
Bhujang bheem bharathang jagang jeet dandiang.
Tinai ant ke ant ko kaal khandiang.
Dasam Granth P-43

The mighty kings like Prithu, Mandhala and Bali also flourished, here who carved seven continents by the wheels of their chariots. The mighty Bhima conquered the Mahabharta and punished the Kauravas but he also was ultimately fragmented by time (death)

Jinai deep deepang duhaaee firaaee.
Bhuja dand dai chhonni chhatar chhinaaee.
Karae jag kotang jasang anik leetae.
Vahai bir bankae bali kaal jeetae.
Dasam Granth P-43
Who made proclamations across the continents and snatched the canopies of the emperors by punishing them with their arms; who earned fame by performing crores of yajnas, were all brave ones ultimately subjugated by the time.

Kaee kot leenae jinai durg dhaahae.
Kitae soorbeeraan ke sain gaahae.
Kaee jang keenae su saakae pawaarae.
Vahai deen daekhai girae kaal maarae.
Dasam Granth P.-43
Crores of such warriors were captured who had razed to the ground many a fort. Many warriors churned the armies of brave soldiers. Many fought many wars but were swept by time, they were also seen fallen on earth.

Jinai paatsahi karee kot jugiong.
Rasang anrasang bhali bhaant bhugiang.
Vahai ant ko paav naagae padharaa.
Girae deen daekai hathhi kaal maarae.
Dasam Granth P-43
Those who ruled for crores of years and who enjoyed perfusely all delights and inedibles. They also at the end went barefoot from here. They were seen helpless and decimated by the time.

Gurubani also substantiates this as--

Eik lakh poot savaa lakh naattee.

Tih raavan ghar deeaa N baatee.
Chand sooraj jaa kae tapat rasoee.
Baisantar jaa kae kaparae dhhoee.
P-481
Thousands of sons and thousands of grand sons, but in that house of Raavan, the lamps and wicks have gone out. The moon and the sun cooked his food, the fire washed his clothes.

Thus every one, whatever status one might have enjoyed in this world, ultimately met his end.

LIBERATED SOULS

People, primarily attach lot of importance to the pleasures and comforts of this world. They would like to fully enjoy their family life and live with their children. Next to it they desire a place in the heavens after death. For this they resort to charity and virtuous living. Next to this is vaikunth--paradise, some lucky ones who meditate on Naam of the lord aspire for entry to vaikunth. Next to vaikunth is liberation. Some people aspire & wish liberation from cycle of birth and death. However there is another class of devotees as Well. They are the blessed ones by the Satguru. They do not want liberation after death. They get it during their life time. They always like to be in the service of the Satguru. Gurbani says-

Dar darshan kaa pareetam hovai
Mukat baikunthey karai kiaa.
P-360
To the one who loves the lord's court, and the blessed vision of his darshan, of what use is the liberation or paradise ?

Such persons who are fond of the blessed vision, the darshan of the lord, attain liberation during their life time. They attain high spiritual status. Gurbani says-

Kee baikunth naahee lavai laagae.
Mukat bapurree bhee giaanee tiaagae.
P-1078
Myriads of heavens do not equal liberation. The spiritually wise forsake even mere liberation.

Beenee kehai sunahu rae bhagatahu,
Maran moukat kin paaee.
P-93
says Baynee, listen o devotee who has ever attained liberation after such a death.

Thus such devotees who attain liberation during life time, do not regard anything above their Satguru. Their soul remains inter-mingled with the Satguru. For such persons Gurbani says-

Janman maran N tin ko jo har larr laagae.
Jeevat sae paravaan hoeae har keertan jaagae.
P-322
Those who are attached to the hem of the lord's robe, do not suffer birth and death. Those who remain awake to the kirtan of the lord's praises their lives are approved.

Thus they become liberated during their life time. Even the demon of death can not harm them. They themselves become the controllers of their birth & death. They can Come to this world and go back as per their will. All the saints whose Bani has been entered in Sri Granth Sahib li were the liberated souls. When their Bani was to be recorded they themself appeared in form and got it done.

There was a general feeling that anybody who died in

Kanshi, automatically got liberated. Also the one who died at Maghar would go to hell. The saint Kabeer lived in Kanshi. He did not agree with the above perception. During his last days he even shifted to Maghar. He said in his vani--

Kia Kaasee kia ookhar Maghar Raam ridai jo Hoee.
P-692
What is the difference between Benaras and the barren land of Maghar, if the lord is within ones heart.

Again he adds--
Jo tan kaasee tajehi Kabeeraa Rameeai kaha nihora.
P-692
If Kabeer has to leave his body at Benaras and so liberate himself, what obligation would he have to the lord.

Thus Kabeer says liberation is attained only when the lord dwells in ones heart and not by dying at a particular place. So we should pray to Satguru ji to bless us with Naam and Bani. Also we should be able to understand the real essence of Bani and be able to put it into practice. This is the only way of achieving liberation during life time. This is a far more superior type of liberation. The Gursikhs long for this liberation only, as it enables them to always remain with their lord, the Satguru.

Dar darshan kaa pareetam hovai
Mukat baikunthay karai kiaa.
P-360
To the one who loves the lord's court and the blessed vision of his darshan, of what use is liberation or paradise.

Dewan Nand lal also corroborates this as--

Deeno duniya dar kamande aan pari rukhsari ma.
Har do alam keemte yak taari mooae yaari ma.
Ghazal-2
Both, the temporal and heavenly worlds are in the halter of the fairy faced benefactor. And both the domains are not worth the price of my friends one hair.

He does not regard anything above his Satguru. He further adds--

Yak nigaahi jaa fizaaish, bass bavad darkaari ma.
ghazal-2
enough is for us, his one glance which grants us a long life.

Nand Lal was a devotee of Guru Gobind Singh ji. He was fortunate to have been very close to Him. He regarded Him as the lord Almighty. Such devotees do not bother about liberation or even paradise. We must all seek the blessings of Satguru, so that we could spend our life span usefully and earn his pleasure.

HARMIT SINGH CTD. FRoM P-lO

Thus Harmit Singh had a keen desire to get his experiences written for the benefit of future generations.

Peechhae gur ke singh udaar

If all this is written, then the future generation would also be benefitted.

Daekh parrhae to kar hai yaad.
Kirpa drishti bakhshai ahlaad.

When they would read this, they would also bless us.

Yaun Harmit singh ko prem.

Lagaa baentee kamn sanaam.

Thus Harmit Singh, overwhelmed by his devotion, started praying to Satguru so that he could meet a writer.

Ik dis clad granth kar paath.
Kharrae hoe keenae ardaas.

One day he recited Bani from Granth Sahib ji, stood before it and prayed for blessings.

Tab prabh maeme man ko praeraa.
Lagee low chit Chaahae vadhaeraa.

When he prayed in all sincerity Satguru ji listened to it and inspired Harmit Singh to meet the writer.

Darshan keena aa kar tin ka.
Main bhee jaachbzk gur se jinka.

Sant Dhian Singh the writer too was praying to Satguru ji for some body who could narrate to him the chronicles of Satguru Ram Singh ji. So both Sant Dhian Singh and Harmit Singh met each other, and felt highly complimented.

Dams Paras par bhaae ancmd.
Daekh chakore mano jio chand.

Both of them felt pleasure as the Indian red legged patridge does on seeing the moon.

Boley voh mujh roj udeekae. .
Mae! bhaiya kirpa prabh neekae.

Dhian Singh said, "I have been daily waiting for you-Harmit Singh. Now Satguru ji has blessed and brought us together."

Saachae satguru keir bilaasaa.
Likho hoe poori mam aasaa.

Harmit Singh said, "l have a keen desire to narrate the memoirs of Satguru Ram Singh ji. You kindly write down go that my wish is fulfilled."

Parreh sunnegae Samae bhavikh.
Premi sardaaloo je Sikh.

The devotees of the Guru would read this and get benefited. `

Main bhaakhaa mujh budh kameenee.
Gunni giaanee mari prabeenee.

Sant Dhian Singh said, "My intellect is base and limited. The readers would be highly intellectual. What would they think of me."

Daekh keheingae kiaa budh vaanee.
Eh kavita jin keen bakhaanae.

The intelligent readers would feel differently for my poetry. Today the poets write their names in their poetry to show their identity. However look at Sant Dhian Singh--he is so humble and meek. He is conscious about the views of the readers.

Tin updaesaaiyo do baaree.
Bakhshae giaanee gunni udaaree.

Sant Dhian Singh expressed his humble feelings twice to Bhai Harmit Singh. He wished the learned may kindly excuse him for his limitations.

Main hola maeree bhi aasaa.
Thho darta ab lnila dilaasaa.

Harmit Singh encouraged Dhian Singh. He stressed that the intellectuals never find faults with others. Sant Dhian Singh thanked Harmit Singh for encouragement.

Sakhi pichhli hhi tin paas.

Rai Singh ki likhi prakash.

Dhian Singh had earlier written about Rai Singh's visit to Hazoor Sahih, which he read out to him.

Aagae kaho tino prasangaa.
Premi gar hhai sahh angaa.

Now I would narrate a new topic. Devotees may kindly listen.

Tin rasna te jo jo hhaakhaa.
So likhne kee lagee hhilaakhaa.

I have written what ever Harmit Singh narrated to me.

Milae jais hia'hi gar ko jaaee.
so sakhi tin aaa'i sannaaee.

First of all he narrated to me his experience of meeting Satguru Ram Singh ji.

Iss hidhi Bhai Harmit Singh gaatha karat hakhaan.
Bhalae hoe iss hhag mam naam kiyo gur daan.

Bhai Harmit Singh first of all narrated, how he became fortunate enough to have the glimpse of Satguru Ram Singh and got initiated by Naam.

Sunneeae Dhian Singh mam piaarae.
Gur ki mehma again appaarae.

My dear Dhian Singh listen to the chronicles of Satguru Ram Singh who is magnanimous and too illustrious. None can really evaluate his virtues and qualities.

MAGNANIMITY OF LORD

Eik rasan kiaa aakhi sunnaavai.
Saes sahas mukhi nit dhiaavai.

Nobody can express his virtues with one tongue, even Sheshnag, the thousand headed cobra had not been able to do so with his two thousand tongues. Gurbani says--

Ses naag sir sahas banaaee.
Dvai sahans rasnaah suhaaee.
Ratat ab lage Naam apaaraa.
Toumro taoo na paavat paaraa.
i Dasam Granth P-47

Thou hast made one thousand hoods of Sheshanaga, which contain two thousand tongues. He is reciting till now thy infinite names, even then he hath not known the end of thy names.

Guru Arjan Dev ji also corroborated this as--

Eaek jeeh gun kavan bakhaanai.
Sehas fanee saekh ant N jaanai
Navattan naam japai dinn raatee.
Eik gun naahee prabh kehi sangaa.
P-1083

Which of your glorious virtues can I chant with my one tongue. Even the thousand headed serpent does not know your limit. One may chant new names for you day and night, but even so, 0 God, no one can describe even one of your glorious virtues.

Kabeer adds-

Kabeer saat samundehi mas karo kalam karo banarae.
Basudhaa kaagadh jo karo har jas likhen N jaae
P-1368

Kabeer, if I could change the seven seas to ink and make all vegetation my pen, and the earth my paper, even then I could not write the praises of the lord.

Thus no body can pen down the glorious praise of the

lord because none can know him perfectly.

Ranch samaan ant na paavai
Eaek sales kiaa kot je gaavai.

What to talk of one, even millions of Sheshnags can not count the virtues of the lord. With all this effort he will know only a fraction about him. The only thing we can know about him is that he is limitless.

Guru Arjan likhiyo ny bayd.
Parbrahm gur naahee bhayd.

Guru Arjan has clarified in Gurbani that there is no difference between the supreme lord-God, and the Guru. The Guru and the lord are one and the same, those who regard them as two suffer a lot.

Gur parmaeshar eiaeko jaan.
Satgur eiae bhi keeo bakhaan.

The Guru and the God should be regarded as only one. Satguru ji has explicitly clarified this in Gurbani.

Gur prabh ki hai oustali jaetee.
Kaun kahae main jaanno taetee.

Who can fully comprehend the glorious Virtues of Satguru and the God.

HARMIT SINGH (CTD)

Kachhuk charit jo nain nihaarae.
To dhig so haun karat ouchaaree.

Harmit Singh said to Dhian Singh that he would narrate Ugly the deeds of Satguru Ram Singh which he had personally witnessed.

Jis bidhi lagan mohi ko laagee.
Milae sant satgur vad bhaagee.

I would now narrate the incident through which I got attached to Satguru Ram Singh ji.

Main karta thhaa banaj vapaald
Giyaa acts iv ghar sae dhaald

I was a travelling businessman. So with this objective I left my home.

Khand khareed karo iss baeraa.
Jaa niss keeyo Shergarh daem.

I planned to purchase sugar. So I left my home in Montgomery and reached Shergarh. This was near Barnala khurad railway station.

Pir bandgee ko teh mela.
Mcmukh naari adhik sakela.

As a fair was being celebrated, there was a huge gathering of men and women.

Saat dina tak mela rehta.
Jaarat Pir turk sabh lehta.

The fair would last for seven days. It was being held to pay homage to a Muslim spiritual saint.

Namdharian eak dakaan
Laaiyo sarah [oh samiaan.

In the fair a group of Namdharis had also come. They had brought articles made of steel for sale in the fair.

Chakar karrae baes kirpan
Singh guru ke harrae sajaan.

They had brought ehakkar, karre and swords of steel for sale. They were the devoted disciples of Satguru ji.
They were quiet dexterous and expert in their field.

Dharam saal hiss ko so aavai.
Keertan ki dhani khoob lagaavai.

They would do their business during the day, but gather in a Dharamsala in the evening to perform the kirtan. This was the normal daily routine of Namdharis to perform kirtan both in the morning and evening. The Namdharis must stick to this golden tradition.

Dholak chhainae kainsee taalaa.
Gaavat hi hoe masti haalaa.

They used to sing Gurbani with the help of a small drum and cymbals. Instantaneously they used to go in a state of trance. This was all under the influence of Gurbani. Guru Ram Dass ji has said-

Ho aakal bikal bhee gur daekhae ho loti pott hoe peeaa.
P-836
I am stunned and amazed gazing upon my Guru, I have entered the realm of wonder and bliss.

Bhai Gurdas has also expressed similar views-

Darsan daykhat hee sadhi kee N sadhi rahee,
Badhi kee N budhi rahee mari mai N mari hai
Kabir-9
A glimpse of satguru, left me bereft of all my consciousness, senses, intelligence, cleverness and all other considered wisdoms of the world.

Once a man becomes unconscious he forgets everything; He no more remains conscious of anything happening around him.

Eak amar thori ka haal.
Gaavai gur ke sabad rasaal.

Amongst the group of Namdharis there was a small

boy who was singing with great devotion.

Kachh karra seedha dastaaraa
Maala ooh garae gur piaaraa.

The boy was wearing underwear and a straight turban. He had a rosary of wool around his neck. This is the dress of a Gursikh. The Gursikh gets easily recognised by his attire.

Balak hovai nit mastaanaa.
Log karat imm baat hakhaanaa.

This boy used to go in trance daily. This had become talk of the town.

Tis din bhee hooaa mastaanaa.
Besadh khel daekh bhagwaanaa.

While Bhai Harmit Singh was listening the kirtan he saw the boy dancing in state of trance. He was astonished to see the boy unconcious under the spell of Gurbani.

Paas angeethaa aag jarahtaa ~
Tis maen parae na ko parrantaa.

This being the winter season a portable fire oven was kept there. The boy in a state of trance fell into the oven, but none present there controlled him. All the singers were deeply engrossed in the memory of Satguru. They were unconscious of anything else happening there. Their singing was not for public appeasement. They were devoted to the Guru from the core of their hearts. The extent of their devotional love was beyond the understanding of ordinary persons. They were not singing for popularity or earning money. The state of mind of the devoted lovers is peculiar; ordinary persons can not perceive this. Gurbani says--

Mossan maram N jaanee marat hirat sansar.
Prem piramm N baedhion ourajhio mith biohaar.
P-1364

O Musan, the world does not understand the mystery

of the lord, it is dying and being plundered. If it is
not pierced through by the love of the beloved lord, .
it is entangled in false pursuits.

Jap tap sanjam harakh sukh maan mehat or garab.
Mossan nimakhak prem par vaar vaar daeon sarab.
P-1364
Chanting and intense meditation, austere, self
discipline, pleasure and peace, honour, greatness and
pride, 0' Musan, I would dedicate and sacrifice all
these for a moment of my Lord's love.

Thus all the singers of Gurbani and the boy were engrossed in deep devotional love of the satguru.

Eak baar giriyo tehi jaan.
Main jaataa iss niksae pracm.

Harmit Singh saw the boy falling in the oven. He thought he was dead.

Chintaavaan outhieo bin daen
Balak nikas khelta faelc

He was worried about the boy. However to his surprise the boy came out of it and again started singing and dancing.

Thus when one is in a state of trance even fire cannot burn him. Bhai Harmit Singh was highly moved with this incidence. He said to himself that if this was the stage of children then what would be the standard of seniors. He enquired from them about their Guru and himself became a devoted disciple of Satguru Ram Singh ji.

THE TRANCE

The devoted lovers of Satguru get intoxicated by his celestial glimpse and the spell of Gurbani. They reach such

a state of mind where they become unconscious of anything happening around. The soul of the devotee intermingles with that of the Satguru. The devotee feels highly excited. When this excitement becomes intolerable he starts dancing. This is the state of trance.

When someone attains this state he feels highly blessed. lt is impossible for ordinary human beings to realise this state of trance. Such persons are totally dedicated. They consider all their belongings to be the gifts of Satguru. They do not own anything including their body. Under Such extreme dedication the Satguru takes care of them. Even if they fall in fire, they are saved.

There had been numerous such devotees. None can describe them fully.

Notes

1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 28-4-1950.

2. From here the narration of Satguru Bilas starts.

3. Five K's--Kesh (hair), Kangha (comb), Karra (steel bangle), Kirpan (sword) and Kachhehra (underwear of a specific design.

4. Harmit Singh was the eyewitness of the incident depicted in this chapter of Satguru Bilas. Whatever he narrated to the writer Dhian Singh, he wrote in poetic form.

Updesh-2

DEVOTEES IN TRANCE

In the holy congregation at Sri Bhaini Sahib some of the (Mastanas) devotees in trance were dancing. This devotional intoxication in devotees had been existing since begining. During the times of Guru Nanak Dev ji, there was such a Mastana by name Kamalia. He got this name only because people regarded him insane. This kamalia then lived with Baba Sri Chand ji. When Guru Hargobind ji visited Nanak Mata, he met Kamalia there.

Again such a devotee in state of trance, who was though clean shaven yet wearing Kachhehra came for holy glimpse of Guru Gobind Singh ji. Guru ji was then resting in a tent and armed gaurd was posted on the gate. The devotee requested the gaurd to allow him to have holy glimpse of Guru ji. He however did not allow. On persistance of the devotee, the gaurd got annoyed and struck him with sword. The neck of the devotee got cut partially. The devotee supported the neck with his hands & requested the gaurd, "You have done your duty, now allow me to have holy glimpse of Guru ji."

In the meantime Guru Gobind Singh ji came out and said to the devotee, "should I punish the gaurd or if you desire save your life." The devotee humbly requested, "Sir, if you are so pleased kindly bless the gaurd with the sense to recognize the devotees. I came for your holy glimpse only. My purpose has been fulfilled."

Some people who only pose to be in a state of tranc are the defaulters of the Guru. However this intoxicated state does exist in reality. Many a saints had experienced this. Kabeer says in Gurbani-

Maerae Baabaa mai Bouraa

Sabh khalak siaanee mai bouraa.
Mai Bigariou Bigrai mat auraa.
P-855
O' my father I have gone insane; the whole world
is sane and I have really gone insane, I am spoiled;
let no one else be spoiled like me.

Aap N bouraa Ram keeo bouraa.
Satgur jaar gaeiou bhram moraa.
I have not myself gone insane, The Lord made me
to go insane. The Trueguru has burnt away my doubt.

Thus the devotee becomes insane under the spell of the Trueguru so they become helpless and cannot control themselves. Kabeer ji again says--

Kabeer chot suhaelee sael kee laagat laeei ousaas.
Chot sahaaral sabad kee taas guru mal daas
P-1374
Kabeer the stroke of a lance is easy to bear; it takes
away the breath. But one who endures the stroke of
the word of the shabad of the Guru, I am his slave.

Thus one can still breathe after being struck by a lance. However the strike of the word needs tremendous courage to endure.

Ram Singh ji asked Satguru Hari Singh ji to warn the Mastanas that the imposters would earn the wrath of the Guru. Only the real ones are free to do anything. This intoxication is however great and beyond the comprehension of ordinary people.

In the state of Fareedkot, there was a village Ablu Nagar. A devotee of this village always remained in state of trance. There was a three storied fort in Bathinda. A

gurdwara also existed there. The Mastana of Ablu Nagar wanted to visit the gurdwara, but the gaurds did not allow. After sometime, to the surprise of all he was seen singing shabad and dancing at the Gurdwara. He reached their with the power of Naam and the blessings of Satguru ji.

BEHLOL

The devotional intoxication had been experienced amongst Hindus and Muslims as well. Behlol was a Muslim devotee. He was a king also. During worship he used to go in a state of trance and shout, "Man khudaem man khuda ie I am god". Amongst Muslims to claim to be the God is a great sin. Behlol repeated this almost daily. His attendents told him about the sin he utters during his worship. Behlol asked them the punishment for such a sinner. They said such a person should be beheaded. Behlol agreed and allowed them to behead him if the repeated this again.

Next day again in worship Behlol reached the state of trance and started Uttering, "Man Khudaem man khuda ie I am God."

The attendents immediately struck him with sword to behead him, but failed. They tried to behead Behlol thrice, but failed every time.

When he regained consciousness, Behlol asked thenf to state what happened today. They said, "Sir today also; you uttered same words." A

Behlol, "Did you strike me with sword ‘?"

"Yes sir, we tried thrice but the head could not be cut." Behlol said, "Then at that moment it was God only in my place."

We do sit for contemplation on Naam and listen to kirtan but only outwardly. Mentally we remain some where else. How can we attain the state of trance? Those who contemplate with full devotion & concentration, the Almighty lord shows his glimpse to them, because He is always present everywhere. Gurbani says--

Sad hajoor haajar hai naajar kateh n bhaio dooraaee.
P-1000
He is always ever present, here and now and
watching over me. He is never far away

Thus any devotee whether Sikh, Hindu or Muslim who attains this stage of trance can not be harmed in any way by anybody.

Our mind always remains occupied by family and professional problems. Even when we are sitting in a holy congregation, our mind remains busy in our personal problems. So we can not appreciate this stage of mind.

THE BRITISH POLICY

The English had mobilised all officials from village headman to Rajas of princely states, the aristocrates, landlords and the heads of religious institutions against Namdharis. All of them were loyal to the Government. To pmve their loyalty they would round up the kukas in their reas and send to Akal Takhat or other places to be baptised, so that the state heads could declare that there was no kuka in their state. The English tortured the kukas 39 the extent that they were not allowed to get together For religeous functions. They had to undergo imprisonment gpto seven years just because they recited Gurbani. Even the children and elders were not spared. They suffered imprisonments and hunger also.

The English used the heads of Akal Takhat to declare that Namdharis were not Sikhs. The Sikh priests from Akal Takhat in Amritsar issued orders to all the Gurdwaras that Namdharis recited Kalma (a Mohammdon word). Hence they were not Sikhs and should not be allowed to enter any Gurdwara.

Any faction which showed little resistance was declared non sikhs. All the religious heads thus felt proud in obliging the English and Opposing the Namdharis.

For opposing the Namdharis the English created a new wing known as Singh Sabha. Read the booklet-Singh Sabha Lehar-by Dr. Jagjit Singh of Taran Taaran, to know the purpose of creating this organisation. Its primary job was to oppose concept of a living Guru. They came out with a new set of religious tenets of belief, which made it obligatory for all Sikhs to be the loyal subjects of the British empire.

The alien rulers succeeded in mobilising all the head men of villages, zaildars, Jagirdars to support the ouster of Satguru Ram Singh ji from the country. The priests of Gurdwaras too joined and said if Satguru Ram Sin returned home, chaos would prevail in the country. these forces apposed Baba Gurdit Singh of kama gal! maru movement as well.

The British made use of the loyality and bravery of Sikhs to their advantage. The Sikhs also kept on obeying them blindly. They did not hesitate to kill their brethren even. The sikhs fought even in world wars for them and sacrificed their lives.

Thus the period after deportation of Satguru Ram Singh ji was full of great hardships and untold miseries

for Namdharis.

HENERY CRAG

He was the Governor of Punjab. When he was secretary, he often met me at horse races. Once some misunderstanding developed on an issue. He said that my stuard could not ride the horse. Consequently I refused to participate in races for some time. In the mean time his misunderstanding got removed. Having known the truth, he called for me and realised that I never tell lies. Therafter he would even rely upon the version of my stuard. He then became Governor of Punjab. So I went to congratulate him.

In those days the issue of Shaheed Ganj of Baba Taru Singh at Lahore was a burning issue. When I went to congratulate him, he said, "If you agree I can announce that both the Muslims & Sikhs have amicably resolved the issue." I warned him against this decision. I told him that do not be in the impression that Sikhs form a group of a few of your flaterers. All the Sikhs are fully united. Your action will create chaos inPpunjab.

He had a feeling that I was different from other Sikhs. The question then was not about a particular faction of Sikhs, but between the anarchists and patriotics. The result of this unity was that the gurdwara remained with Sikhs. Had it gone into the hands of Muslims then all the Sikhs irrespective of their faction would have been blamed.

For such Englishmen, the Sikhs were fighting and proving their loyalty. However at the time of partition they did not recognise their services and declared that the Sikhs have no separate entity. Congress too declared that the Sikhs were a constituent of Hindus.

Had the Sikhs not formed Panthik Pratinidh Board we would have been no where. I went to Warda alongwith Master Tara Singh where a meeting of the Cogress working committee was in progress. We met Pt. Jawaharlal Nehru and Gandhi ji and explained our concern that why separate identity of Sikh's was not being recognised. Ultimately they were all convinced and the Sikhs were granted Four seats.

However some of the important members of Pratinidhi Board continued to oblige the English regarding activities of the board. The board ultimately had to be disbanded, disuniting the sikhs again.

BHAI HARMIT SINGH

In the last chapter we have learnt that Bhai Harmit Singh attended the evening kirtan of a group of Namdharis at Pir Bandgi. He was highly impressed to see that a small boy fell in the oven in a state of trance. To his surprise he came out of it and again started dancing. He was highly influenced by this eel. He said to himself ther if it the state of children then what would be the level seniors.

After the conclusion of the kirtan Harmit Singh enquired from the group about them and came to know that they were Namdharis and disciples of Satguru Ram Singh from Bhaini Sahib. Harmit Singh purchased sugar worth fourteen hundred rupees. He left it under the supervision of Balauehes and himself decided to go to Sri Bhaini Sahib. While he was in search of some conveyance, a man with a horse appeared there and offered his services to take him where he desired.

When Harmit Singh reached Sri Bhaini Sahib and had the glimpse of Satguru Ram Singh ji; he was highly impressed by the personality of Satguru ji. He felt as if he had come to a holy place where the Lord of the universe was present. He saw people either listening to kirtan or busy serving in the Langar, providing water etc. However each one was reciting the name of Lord.

Bhai Harmit Singh offered one rupee alongwith some offerings to Satguru Ram Singh ji and sought his blessings. Sant Dhian Singh ji States--

Main mohit hoiyo tiss thaanae.

Harmit Singh felt enchanted by seeing all the unusual activities.

Chhormn ko chit chaahai naahae.
Yaou aavai man mhon ethaahae.

Bhai Harmit Singh then did not want to leave Sri Bhaini Sahib, instead he wanted to remain there for ever.

Maano eih baikunth sathaan.
Baithae clap vishnu Bhagwaan.

He felt as if he was not on earth but in paradise. Satguru Ram Singh ji resembled Lord Vishnu, while in the midst of his devotees in the holy congregation. The devotees were silently reciting the name of the Lord and listening to the singing of hymns. The entire scene was very fascinating.

Anhadd baajae bajat dwaame.

In the congregation of Satguru Ram Singh it appeared as if unlimited musical instruments sounded simultaneously. Anybody was bound to feel enchanted in such an environment.

LIBERATION AND PARADISE

What is Baikunth or Paradise? Kabeer ji states in Gurbani

Sabh koee chalan kehat hai oohan.
Naa jaano baikunth hai kehaan.
everyone speaks of going there. But I do not know where Baikunth is.

Aap Aap kar maram N jaanaa.
Baatan hee baikunth bakhaanaan.
one who does not even know the mystery of his own self, speaks of Baikunth, but it is only a talk.

Jab lag man baikunth kee aas.
Tab lag naahee charan nivaas.
As long as the mortal hopes for Baikunth, he will not dwell at the Lord's feet.

Khaaee kott N paral pagaaraa.
Naa jaano baikunth duaaraa.
Kehi kameer ab keheeai kaahi.
Saadh sangat baikunthai aahi.
P-Il6l
Paradise is not a fort with moats and ramparts, and walls plastered with mud; I do not know what Baikunth (Paradise) gate is like. Says Kabeer, novv what more can I say '? The Sadh sangat, the company of the holy, is Baikunth itself.

Thus the holy congregation is paradise or Baikunth.
Bhai Harmit Singh feels as if he had come to Baikunth.
The devotee gursikhs however go beyond this. Gurbani states--

Kee Baikunth naahee lavai laagae.
Mukat bapuree bhee giaanee tiaagae.
P-1078
Myriads of heavens do not equal the Lord's nama.

The spiritually wise forsake mere liberation.

The devoted Gursikhs are madly in love with the feet and glimpse of the Lord Satguru. They forsake not one but many heavens and do not want even liberation. Satguru ji has thus blessed them to be liberated during their life. Gurbani states this as--

Dar darshan kaa preetam hovai mukat baikunthai karae kiaa.
P-360
Unto the one who loves the Lords court and the blessed vision of His Darshan, of what use is liberation or paradise.

Gur kai sabad sadh jeevan mukat bhae.
P-771
Through the words of the Guru's shabad, they are for ever ']ivan mukata'--liberated while yet alive.

Radhika was asked to go to heavens. She refused to gg any where in the absence of Lord Krishna. Thus the devotees of Satguru do not like to remain away from him. By living to the will of Satguru they get liberation during their life itself. They are not affected by His power of illusion (Maya). They see the glimpse of their Satguru in every body like Bhai Ghaneya who saw the glimpse of Guru Gobind Singh ji in sikhs and Muslims alike and served them water in the battle field.

Thus Bhai Harmit Singh was over whelmed by the blessed vision of Satguru Ram Singh, who looked like Lord Vishnu sitting in a holy congregation.

Baithae clap vishnu Bhagwaan.

THE LIBERATED DEVOTEES

Who were such souls liberated while alive? Although

many warriors fought for Lord Rama yet the role of Hanuman ji was exemplary. After war Ram chander ji rewarded them. He asked Hanuman ji also about his wish. Hanuman ji humbly replied that he wanted only the blessings and glimpse of Lord Rama. He wanted to cherish the sweet company of the Lord always and forever. Gurbani substantiates this as--

Jay too tuthaa kirpaa nidhaan naa dooja vaykhaal.
Ayhaa paa-ee moo daat-rhee nit hirdai rakhaa small.
P-761

When you are pleased with me, O treasure of mercy, l do not see any other. Please grant me this blessing, that I may forever dwell upon you and cherish you within my heart.

Thus the only wish was that whenever you incarnate, I must come with you and go back when you leave forf your heavenly abode. Such persons attain liberation duringf their life time.

Another such a person was Bhai Nand Lal, the devotee of Guru Gobind Singh ji, He could not bear to lose sight of Guru ji even for a moment. He describes his state of mind and love for Guru ji in following words.

Goiya Dar intizari to chashmam sefaid shudd.
Man Chun kunam ke be to dilaasa namae shavad.
Ghazal-24

Goya, in your recollection, even my eyes have become bloodless, what can l do? There is no consolation without you.

He says, "tears flow from both of my eyes like a river". He always used to be in a state of trance. Once Guru Gobind Singh ji was sitting after taking a head wash. Dewan ji noticed some tresses of hair on his forhead and remarked.

Deeno Dunia Dar Kamandi-aan pari rukhsaari maa.

Har do alam keemtae yak mar mooee yaari maa.
Ghazal-2
Both, the temporal and heavenly worlds are in the halter of my fairy-faced benefector, and both the domains are not worth the price of the friends one hair.

Maa namae aaraem taabi Gamza i maygaani oo.
Yak nigaahi jaan fzaiyash bas bavad darkaari maa.
Ghazal-2
we can not face even the side-long blink of the friends looks. Enough is for us, his one glance which grants us a long life.

Thus a devotee is a sacrifice to the Lord and enjoys each of his actions with love and sincerity. Gurbani also States this--

Kirpaa Kataakhi avalokan keeno daas kaa dookh bidaariou.
P-681
Gazing upon me with his eye of mercy, He has dispelled the pains of His slave.

Thus the devotee gets satisfied with one mercy look of his Lord-the Satguru, because he has a passionate desire of seeing Him only. He always remains in a state of trance. I-le sees the blessed vision of his Satguru in eveybody and every thing around. Such persons take birth with the incarnation of the Lord and leave the world along with him. Gurbani states--

Janman maran n tin ko jo har larr laagae.
Jeevat sae paravaan hoeae har keertan jaagae.
P-322
Those who are attached to the hem of the Lord's robe, do not suffer birth and death. Those who remain awake to the Kirtan of the Lord's praises, their lives are approved.

THE PRIMEVAL LORD AND HIS INCARNATION

The Primeval Lord exists in two forms. One of these iS absolute and unrelated (Nirgun). In this form He is formless, shapless and colourless. He is omnipresent and omnipotent. However when he incarnates, He has a form, a family (Sargun). He too is omnipresent and omnipotent. Thus the formless absolute Lord can be seen through His incarnation. Gurbani states--

Nirgun aap Sargun bhee ohee.
Kala dhaar jin saglee mohee.
P-28
He himself is absolute and unrelated. He himself is also involved and related. Manifesting his power, He fascinates the entire world.

Also
Sargun Nirgun thhaapai naao
Duh mili Eakai keeno thaao.
P-387
He is said to be of the highest attributes and not without attributes. Both converge onto His single point.

Guru ji also states about the situation before the creation of world. He states in Gurbani--
Arbadh Narbadh dhundhukaaraa.
Dharan N Gaganaa Hukam apaaraa.
P-1035
For endless eon, there was only utter darkness. There was no earth no sky. There was only the infinite command of His Hukam.

Naa tad surg machh paeiaalaa.

P-1035
There were no heavenly realms, earth or nether regions of the under world.

Thus at that time only the Primeval Lord existed in absolute form. In this form He is without any specific qualities-has no voice-has no form-cannot grant solace-cannot initiate anyone. However when He incarnates in form He can do everything.

KAAG BHASUNDI

Kaag Bhasundi is a deity in the form of a crow. He Wag the devotee of the Primeval Lord in form (Sargun). Qnge during discussion with his guru, Bhasundi argued wg much. The guru got annoyed and remarked, "Why are you talking like a crow ‘?" Bhasundi accepted the curse af his guru and requested to bless him with knowledge & faith of the Sargun. So this Kaag Bhasundi is a very faithful and enlightened devotee of the Lord.

When Guru Nanak Dev ji met him, he described how he continues to be in the body of a crow. He replied, "During the doomsday due to water, fire or air, I also become water, fire or air, and regain my original form after the catastrophe is over."

During the times of Lord Rama, Sita was kidnaped by Ravna. The Lord while locating her even shed some tears. Garuarr felt surprised on Ram weeping like an ordinary man.

Garuarr went to Brahma, Shivji and Shesh Nag for a satisfactory clarification of his doubt. But none of them could help. On their advise he then went to Kaag Bhasundi. He said, "Beware Garuarr ji, presently He is

in human form, so he is acting like an ordinary man."

Such was the faith of Kaag Bhasundi in the Lord, that he could not be deluded. In human form, He enacts the Self assigned role perfectly. However no worldly power Could act against him. The Lord in form could annihilate tht! world and recreate it in the twinkling of an eye. Who could dare to act against him ‘? Who was Ravana to kidnap Sita ‘? This was according to his own plans to kill Ravana. Who could seat Guru Arjan Dev ji on hot plates ‘? Who could arrest Guru Tegh Bahadur ji ‘? He enacts a game to his will The history vouchsafes that Guru Tegh Bahadur ji stayed in the fort of saifabad now known as Bahadurgarhj in patiala A Muslim served him all this period; The officials could not trace him. However he himsel got arrested at Agra according to his own will. He wasl the master of his time. Nothing could happen against? his will.

SANT TAKHAT SINGH

After the merger of Punjab into British Empire, the new rulers who were beaf eaters, allowed slaughter of cows in all the cities. So much so that one such a slaughter house was opened in Amritsar and that also adjoining the boundry wall of Golden Temple at the place where now exists the clock tower. This was an open challenge of the English to the dignity of the Sikhs. Although this slaughter house does not exist in official records, still I have met some highly reputed and respectable persons, who had actually seen it. One such personality was Sant Takhat Singh.

Sant Takhat Singh was from village Gujarpura of district Jallandhar. By cast he was a Khatri Sikh. He was such a great spiritual personality that at the age of ninety two he would get up early in the morning at one 0' clock.

He would then go out to answer the call of nature and take his bath. By two G' clock he would start his meditation on Naam. In order to avoid a nap during meditation he would take help of a stick and keep standing. At this age he even stopped taking meals on the pretext that he was not able to get the glimps of Satguru Ram Singh ji. On my personal request he started taking a little bit. He was one of the persons who had seen this salughter house.

Sant Takhat Singh was normaly known as swamy ji. He was a great devotee of Satguru Ram Singh ji. After thg deportation of Satguru ji he even went abroad to meet Him.

In those days there was tight vigilance upon Namdharis, gc that no one could meet Satguru Ram Singh ji. Sant Takhat Singh ji had personally told me, that he had an acute desire to meet Satguru ji. So he somehow reached Rangoon. He had to stay at Calcutta for sometime during which he even proselytized some of the Bengalis into Sikh faith. He had achieved such spiritual heights that he could even fly out and vanish.

There was an English man named Warbutton. He was posted at Ludhiana as superintendent of police especially to keep vigil over Namdharis. He knew the miraculous powers of Takhat Singh. So he had informed the police at Calcutta about him.

The Calcutta police took Takhat Singh into custody and fettered his hands & feet. The moment he concentrated on Satguru ji, he just removed the chains and vanished. Later on Satguru Ram Singh ji came to know about the miracle performed by Takhat Singh to get freedom from the custody. Satguru ji forbade him to perform such acts. He then got himself arrested and underwent imprisonment

at Peshawar for one and a half years. Here he even accepted to break stones as a punishment. Thus such a U0ble spiritual personality was one of the eye-witnesses of the slaughterhouse at Amritsar.

FROM TWO TO THREE

Study of sikh history reveals that Guru Gobind Singh ji deputed Bhai Daya Singh to deliver one of his most important compositions, 'Zafar Namd to Aurangzeb. When Daya Singh entered the court of the emperor, he greeted him by the slogan, 'Waheguru ji ka Khalsa Waheguru ji ki Fateh

Aurangzeb said, "Has the khalsa been created?"

Daya Singh, "Yes."

Aurangzeb, "Khalsa has become reality too early. So it would suffer hardships". He said it because, he too possessed some spiritual powers.

When we study history we find that in his previous birth, Aurangzeb was a deity. Then his name was 'Sudhar saparash'. Guru Gobind Singh ji's name in his previous birth was 'Dushat Daman'. He was then worshipping at Hemkunt Sahib. So both were contemporary.

Sudher saparsh fell into the company of Demons and drank wine. He went to the court of the Primeval Lord drunk and drank cows unfiltered milk. Because of this sin he had to be born as a Muslim. The primeval lord cursed him, "As a reward of your worship, you will be a king, but your mind would be sinful." After this he went back to his place uttering loudly, "From two to one". This meant that after going to the mortal world, he would convert all Hindus to Muslims.

When he passed by the side of Dushat Daman (Guru Gobind Singh ji). He interrupted him and remarked, "Two to Three."

He got alert on this, that who is this, who knows all what had just happend. He saw Dushat Daman in deep meditation. He enquired from him as to what he had said.

Dushat Daman, "first you tell me what you were uttering."

Suder saparsh said, "I have been commanded by the Lord to take birth on earth and rule over the country. I have pledged to eradicate Hindus and establish only Islam-"

Dushat Daman, "You will see my powers also. I will create a third religeous sect."

Suder sparsh, "You will come after forty years. By then I would have done my job."

Dushat Daman, "Beware, if you ruled with honesty and justice without harming any sect, then I will come after forty years. However if you deviated from this path, then I would straighway follow you."

Suder saparsh as Aurangzeb deviated from the path of righteousness, so Guru Gobind Singh also followed him forty years earlier and revolted against his communal policies.

Thus, just by drinking wine, a-deity had to go out of heavens, earn the curse of primeval lord and become Sinful. The wine and smoking are such things which make 8 noble man to commit sin. Gur ancient scriptures all Condemn the use of both of these.

Guru Gobind Singh ji had named Tobacco smoking as

tasting the leavings of the people. Its users spoil hundreds of their generations. In a Puran it is written that the next birth of a Brahmin who smokes, would be as a pig on the filth. This is such an item that cannot find a place in any temple or mosque. Every one must shun its use.

DO NOT EAT MEAT

In addition to prohibition of smoking we should all be pure vegetarians. Religious tenents of belief do not allow any body to eat meat. The sikh Gurus and Gurbani had clearly forbidden us to take meat. Bhai Gurdas has stated his views on this subject as--

Seeh pajootee bakree mardee hoee harh harh hasee.
Seeh poachhai vismaada hai ita aoasar kitu rahasi rahasee.
Bznaa karandi bakree poatr asaaday keechan khasee.
Aak dhatooraa khaadhian kuhi kuhi khal oakhali vinaasa
Maas khaani gal vadhi ke haal tinaaraa koun hovasee.
Var 25/11

A goat was caught by a lion. While about to die it gave out a horse laugh. The surprised lion asked why it was so happy at such a moment (of its death). Humbly the goat replied that the testicals of our male progeny are crushed in order to castrate them. We eat only wild plants of arid regions yet our skin is peeled and pounced. I think about the plight of those who cut the throat of others to eat their flesh.

Again he adds--

Kahai kasaaee bakree laai loan seekh maas paroiaa.
Hasz hasi bolay kaheendee khaadhay Aki hal eha hoaa.
Maas khaani gali chharee dey haalu tinaarhaa kaoan aloaa.
Var-37/21

A butcher slaughters a goat and its meat is salted and strung on a shewer. Laughingly, the goat says while being killed that I have come to this condition

only for grazing leaves of aak plant. But what will be the plight of those who cutting the throat with knife eat flesh of animals.

Thus eating meat is striclly forbidden amongst sikhs. Anybgdy can check up that at Hazoor Sahib the meat Cannot be served in the community kitchen. The high priest of this gurdwara does not even eat from this kitchen because some meat eaters start serving. So he has a Separate kitchen & cook. He takes full bath daily and sleeps on floor.

Satguru Ram Singh ji deputed Bhai Rai Singh to go to Hazoor Sahib to note down the complete religious routine, which He then promulgated amongst Namdhairs. Had meat been allowed by Guru GobindjSingh ji then it would have been served in the commudxity kitchen and offered to the Guru as well."

Guru ji had desired the sikhs to lead a (simple and pure life, meditate on Naam and recite Gurbadi. Guru Gobind Singh had desired in his book 'Prem Sumarg' the following routine for asceticsl,

i) Five recitations; of Japu and Jap Sahib, reading Panj Granthi, and hundred pages of Granth Sahib ji; five repitions of counting beads while reciting the name of the Lord and one counting of beads while reciting Bhagauti.

ii) The householder should recite the five scriptures and read atleast twenty five pages of Granth Sahib ji daily.

So long as the sikhs followed the tenets of religious belief faithfully, they were all powerful and did wonders. Their downfall however had also been foretold by Guru Nanak Dev ji. He had said at a time the sikhs would not

follow the religious routine faithfully. They would then undergo all sorts of miseries and suffer social and religious decline. The Khalsa would then be recreated by his twelveth incarnation. All this happaned as fore told.

DO NOT SEE CINEMA

I am happy that most of you have agreed to my advise of not going to cinema halls. The cinema causes great negative effects on our mind. In this present age of Kaliyug, maintaining the concentration of mind has become difficult. The cinema adds to this problem all the more. As the flow of water is down wards, the mind also follows the negative course easily. The mind thus goes out of control and becomes the greatest hinderence in the path of spiritualism.

It is very important to understand the negative effect of the cinema.. Here one sees certain things happening, hence the negative effect of the cinema on mind is predominant. Again once some one becomes its addict, then he wastes his money, time and looses character as well. He does not mind commiting even a sin. It is therefore beneficial to use this money for austerity and helping the poor.

I have talked all this because, consider you all to be too near and dear to me. It is my responsibility to warn you from *the dangers and adverse effects of such things, so that you could maintain your character. There is an important saying that if character is lost every thing is lost.

SERVING THE POOR

Service to the poor is another important role which each one of you has to play. To care about the nourishment of near and dear ones is everyone's normal duty. But to

help the poor is a sacred duty of all. As a Gursikh, we are Supposed to see the glimpse of the Satguru in all human beings. If the rich resolve to take care of weaker gection then poverty can certainly be eradicated. In punj ab people had to suffer the adverse effects of partition. Many Qf them have now been marooned by floods. Thus a number of persons are undergoing sufferings. If you help them in this situation even with small amounts you will earn their blessings.

We must never forget our humanity and civilisation at any cost. We should not differentiate amongst persons belonging to different factions. The lady can serve everybody regarding _them as father, uncle, brother but must repose her faith in husband only.

At present you all have been blessed with sufficient money. Instead of looking forward your own progress, you must try to raise the standard of your poor colleagues. Amongst parsis you will not find any poor because the rich help the poor to raise his standard. You are the disciples of Guru Nanak, Guru Gobind Singh and Satguru Ram Singh. You read Gurbani which advises you to contemplate on Naam. You are supposed to see the glimpse of the Guru in all. Thus service to the poor would in fact be the service to Satguru.

You should not criticise others. Try to copy the virtues of others. This is the only way for moral improvement. IH case it has become essential to point out some body's mistakes, then this should also be done in a positive manner, so that he does not feel low. A right advice given To some body in a wrong way cannot do any good? So you must contemplate on Naam to purify your intellect Love all, never hate any body.

THE RAAG

I would now like to say something about Raag. Guru Nanak Dev ji was the first to preach and propagate Raag ie Indian classical music through his hymns. While starting his compositions, He gave proper regard to the word Raag by writing--Siri Raag mohala pehla--Thereafter only he started the hymns known as shabads in Gurbani

Word Raag literelly means Love. It is a message for the people to love everybody. Gurbani states--

> Raag naad sabh sach hai keemati kahee N jaae.
> Raagai naadai baahraa einee hukam N bhoojhiaa jaae.
> P-142
> Those Raags which are in the sound-current of the Naad are totally true. Their value cannot be repressed. Those Raagas which are not in the sound current of the Naad by these, The Lord's will can not be understood.

The Indian Shastri Sangeet is composed of various Raagas. Guru Nanak Dev ji set the mode of religious book (Granth) for his disciples which was destined to be compiled by his fifth successor. So Guru Nanak ji composed his Bani-hymns in Various Raagas. The above scriptures prove that the eternal truth cannot be realised by anybody without the word of the Guru sung in a particular tune. Singing hymns in specific tunes not only influence the human beings but animals also. When Krishan ji played on flute, the yield of cow's milk increased. Anybody can try this simple experiment. Measure the yield before and after the music, the difference would "Ove itself. When Guru Nanak Dev ji sang in forests, it East Spell even on animals of the forest. Almost every body has experienced that the snake also enjoys the harp. Over a period singing had become a profession of the poor or tertainment in restaurants. Satguru ji gave it its real

place in holy congregations. Satguru ji used it for the holy meeting of the disciple and the Lord. Gurbani states--

Man motee jae gehanaa hovai poun hovai soot dhaaree.
Khima seegaar kaman tan pehrai raavai laal piaaree.
Laal bahu gun kaaman mohee.
Taerae gun hohi N avree.
P-359

If the pearl of the mind is strung like a jewel on the thread of the breath, and the soul-bride adorns her body with compassion, then the beloved Lord will ,enjoy His lovely link. O my love, I am fascinated by your many glories. Your glorious virtues are not found in any other.

Har har kanth lae pehirai daamoder dant laeee.
Kar kar kartaa kangan pehirai ein bidh chit dharaee.
P-359

If the bride wears the garland of the Lord's name, Har, Har, around her neck, and if she uses the tooth brush of the Lord, and if she fashions and wears the bracelet of the creator Lord around her wrist, then she shall hold her consciousness steady.

Madhu soodan kar mundree pehirai parmaesar patt laeee.
Dheeraj dhaarree bandhaavai kaaman sree rang surma daeee.

She should make the Lord the slayer of demons, her ring, and take the transcendent Lord as her silken clothes. The soul bride should weave patience into the braids of her hair and apply the lotion of U16 Lord, the great Lover.

Man mandar jae deepak jaalae kaaeiaa saej karaee. I
Giaan rao jab saejai aavai ta naanak bhog karaee.
P-359

If she lights the lamp in the mansion of her mind

and makes her body the bed of the Lord, then, when the king of spiritual wisdom comes to her bed, He shall take her, and enjoy her.

Then Satguru ji arranged the meeting of the devotee and the Lord, through his hymns and music. Having met the Lord, the soul-bride does not like to remain away from Him even for a moment. Gurbani states--

Aj N Suttee kant sio ang murrae murr jaae.
P-1379
This night, I did not sleep with my husband Lord and now my body is suffering in pain.

The above line is part of a hymn by saint Fareed. He has assumed himself to be the wife of husband, the Lord. The relationship of husband & wife has been equated with that of the Lord and devotee. It becomes difficult for the devotee to live without the glimpse of the Lord. The time does not pass. Gurbani states-

Chaar pehar chahu jugeh samaanae.
Raain bhaee tab ant na jaanae.
P-375
The four watches of the day are like four ages and when night comes, I think that it shall never end.

This is a peculiar state of mind of a separated devotee. It can not be explained in words only those who have experienced it can appreciate.

While attaching further importance to Raagas, Gurbani states--

Raagaa vich sree raag hai jai sach dharae piaar.
P-83
Among the raagas, sri rag is the best, if it inspires you to enshrine love for the true Lord.

Gourree Raag sulakhanee jae khasamai chit karae.
P-3ll
Gauree raag is auspicious if through it one comes to think of his Lord master

Har outam har prabh gaaviea kar naadtbilaaval raag.
P-849
I sing of the sublime Lord, the Lord God, in the melody of raag Bilaval.

Singing of hymns in classical music is thus a very precious gift by our Gurus. It is the responsibility of all the sikhs to keep this tradition alive by motivating the youngesters to love it & learn it. Guru Arjan Dev ji himself went to Mohan ji with an instrument and sang--

Mohan taerae oochae mander mehal apaaraa.
P-248
O Mohan your temple is so lofty and your mension is unsurpassed.

He taught us to feel dignified while singing hymns.

SUBTELETIES OF CLASSICAL MUSIC

The Indian classical music is too vast and deep to Comprehend. There are number of Raagas (melodies) in which each one of it has to be sung. There is a specific melody for each Raag. So it has to be learnt from a tutor. The Gurbani itself has been composed in thirty one Rélagas. Guru ji had as well desired the hymns to be sung in the same Raag in which it had been composed. I have been learning Raag since my childhood. I have practiced it also. Although many noted musicians admire my knowledge of classical music yet I know, that I know only. a little bit of it. It is too subtle to comprehend.

In order to understand about all the subtleties of classical music, one would be required to learn from reputed musicians and labour hard to practice. Upto the times of Guru Arjan Dev ji the music was sung by a specific community known as bards. Guru Arjan Dev ji blessed this art to his devotees. Since then the sikhs have been singing in religious congregations. We are however not attaching the required recognition to Raag.

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A study of Gurbani would reveal that our Gurus had composed hymns in so many different Raagas. The Raag in which it had been composed had also been indicated. each of these Raags has its own specific melody. Such facts are available in Dasam Granth Sahib also. This only indicates the deep knoweledge of Gurus and their desire to sing these in raagas as well.

All the sikh Gurus had not only composed but sung Gurbani in relevant Raagas. However now we follow short cuts, setting aside the age old traditions of singing. The cinema has all the more adversdy affected the golden traditions of classical music. We must all be conscious about this and motivate our children to learn this music. I have tried to train some of the youngsters at Sri Bhaini Sahib. Renowned musicians were specially arranged to train our boys. Eighteen thousand Rupees had been spent on each, to bring them to a reasonable standard. So it is the duty of each one of us to motivate our children to learn classical music which is otherwise priceless.

Today a small musical programme has been organised for youngsters, so that they are encouraged to continue their practice. Those of you who want to attend this may come and sit quietly.

BULE SHAH

Bule Shah was the prince of a state of Balakh. He planned to attain spiritual enlightenment, so he came to meet Sain Mian Mir at Lahore. Sain Mian Mir was a renowned Muslim saint. Bule Shah was princely dressed and accompanied by one hundred soldiers on horses. When he reached the residence of Sain Mian Mir, he asked the gaurd to inform about his arrival.

Sain jiasked the gaurd, "In which garb he is"

The gaurd, "He is in the garb of a prince."

Sain ji, "Tell him to go back. He cannot meet me."

When the gaurd informed Bule shah, he asked his Minister to take back all the soldiers and himself dressed like an ascetic. Bule Shah had come to see Sain ji with a firm resolve to become his disciple and follow the path of truthfullness. So he attached more importance to meeting Sain ji rather than the princely life.

The gaurd again requested Sain ji about meeting Bule Shah. Sain ji considered his request and said, "An ascetic lives on the banks of a particular river. You go to him. He will fulfill your desire."

In the path of spiritualism one has to offer himself totally to the Guru. Saint Fareed did not mind offering his eye to a prostitute for the sake of getting fire for his Guru. Hesitation of any type or excuses cannot work here.

Bule Shah then went to the ascetic as directed by Sain ji. When he reached there the ascetic asked Bule Shah-

"Oh you are the prince of Balakh"

Bule Shah, "How do you know this?"

Ascetic, "My Guru never tells lies."

Bule Shah immediately accepted him as his Guru. On the path of spiritualism and truthfullness, staunch faith in the Guru is the most basic and essential requirement. Our faith is shattered. We differentiate between Guru Nanak Dev ji, Guru Gobind Singh ji and Guru Ram Singh ji.
Due to this dualism we are not able to tread on the path of righteousness and recognise the order of the Guru.

THE PREMONITION

The Trueguru is omniscience. He knows all about past, present, future. Guru Gobind Singh ji prophesied that the English would stay in Punjab for hundred years. He has written--

Tej moneean saat Laou do par mul serooli

The English would rule for one hundred years, then after two years the revolt would start. Punjab was merged with British territory in 1845 and the English left in 1947. He had as well admonished that every body would be uprooted. All this has already happened. Master Tara Singh also accepted that whatever was written in Sau Sakhi, was correct. Saint Fareed states-

Fareedaa kirree pavandeeee kharraa n aap muhaae.
P-1377
Fareed the call has come, be careful now-don't let yourself be robbed.

We have experienced that whatever was foretold by the Satguru, has actually taken place. Inspite of this we begome careless and remain fully occupied by our social and official engagements. We continue to be jealous of others. Forgetting the path of truthfulness we follow the path full of miseries. We do suffer but continue to move further. This is actually the state of faithless cynics.

Gurbani States--

Jio Jio chalehi chubhai dukh paavehi
Jam kaal sehehi sir dandda hae.
P-13
The more they walk away, the deeper it pierces them, and the more they suffer in pain, until finally, the messenger of death smashes their heads with his club.

Thus we should follow the advise of the Guru as the future is still dark. A lot is yet to happen. A total annihilation has been prophecied. Satguru Ram Singh ji had himself planted peepel trees at Bhaini Sahib. When asked, Satguru ji replied, "Chaos would prevail and cause total destruction. Bhaini Sahib would then be located from lite roots of these trees. This is all destined to be annihilated." The enemey would reach here over night. We USed to ponder over this as to how it could be possible. 3haini Sahib is 130 miles from Lahore; Rawal pindi is further 170 miles from Lahore; Peshawar is further 114 mile from Rawalpindi; Kabul is further 200 miles. This total becomes 614 miles. Thus Kabul is approximately 1000 K.M. from Sri Bhaini Sahib, how anybody can cover this distance just over night.

Now we realise the truth as with the technological advancement it is possible to cover even much longer distances in a short time. Guru Gobind Singh ji has stated in Sau Sakhi that--

Khalak Khaalak Khees ees mosse.
Hindu khalak peese dikhaao deep.
The entire world including the kings, the followers of Christ and Moses and the Hindus would all be ground like flour and annihilated.

When asked about safety measures, Guru ji said onlfy those who contemplate on Naam would be saved just as

the grains close to the peg of grinding stones do not get ground.

Notes

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 07-2-1951.

2. The narration from Satguru Bilas starts here.

Updesh-3

SPLENDOUR OF SATGURU

In the sky numerous birds right from mosquitos to kites, keep flying freely. Now a days the scientists also fly in aeroplanes with latest gadgets to record certain things to study the evolution of universe. However none had been able to limit the limitless Almighty. Similarly the fame and splendour of the Satguru is too vast to be understood and measured by any human being.

Sant Dhian Singh; the writer of Satguru Bilas states that the glory of Satguru is like a mountain of candy. An ant can taste only a fraction of it. Thus any body by virtue of his devotion and faith can know only as much as the Satguru blesses him with. Guru Gobind Singh ji says, "I see numerous devotees continuously recting the praises of infinite and limitless Lord !"

Bhai Harmit Singh, a devotee of Satguru Ram Singh ji reached Bhaini Sahib. He was astonished to see the devotees engaged in various services of Satguru ji. Some were singing hymns in the praise of Satguru, some were bUSy serving the horses, buffaloes, and cows; some were Plying carts. Thus every body was performing his duty most sincerely and faithfully.

Anhadd baajae bajat dwame.

Bhai Harmit Singh was stunned to listen to the sound of innumerous musical instruments. He felt as if the deities of heaven too were sounding musical instruments in appreciation of Satguru ji

Achara te achamj mann dhaarae.

He was astonished and felt excited in the marvellous environment prevailing all around. Right from Guru Nanak

Dev ji upto Guru Gobind Singh ji, those who had actually been with Guru ji, were able to see numerous miracles For them it was all a reality and not imagination. Bhai Harmit Singh was fescinated as he witnessed an unusually peculiar atmostphere on his first visit to Sri Bhaini Sahib

BANDA BAHADUR

Guru Gobind Singh ji deputed Baba Banda Bahadur to Punjab to take revenge from the Mughals and the Suba of Sirhind for sacrificing his younger sons. He fought against the rulers and defeated them. So long as the Sikhs accepted Baba Banda Bahadur as their leader and followed him faithfully, they became a terror for the Muslim rulers The Muslims cunningly conspired to divide the Sikhs. They approached Mata Sundri at Delhi and requested her to stop Banda Bahadur from fighting against them. They were prepared to grant him any area in return. Mata ji wrote a letter to the Sikhs not to support Banda Bahadur. Banda Bahadur even requested Mata ji not to rely upon the dirty politics of the Muslims as they were only dividing the Sikhs. She, however, did not agree to it and issued orders to oppose Banda Bahadur. Probably the destiny willed it to be so.

Banda Bahadur continued his winning spree unabated. When he reached near Lahore and found Sikhs on the forefront to fight against him, he cursed his fate and retaliated as he did not want to fight with the Sikhs.

The Muslims succeded in their consipracy and compelled ganda Bahadur to retreat. Banda had become an extreme t€ff()I° for the rulers. There was a grave of a Muslim peer. It had some supernatural powers that if the dead body of a Hindu was taken for cremation, by the side of this grave, it would not burn properly. Banda was so much morally

elevated that he demolished this grave and razed it to ground to the benefit of Hindus.

However after Banda Bahadur the Sikhs disintegrated, lost their power and became ordinary citizens.

JATHEDARI

After Banda Bahadur the Sikhs were lead by group leaders (Jathedars). Jassa Singh Ahluwalia led Sikhs for some time. He created a new town and named it kapurthala after the name of his leader Sardar Kapoor Singh. He was very cautious about the belief that the Pride halth a fall. So he attributed all his acheivements to the blessings of Satguru, and presented himself as servant of his leader Kapoor Singh.

This system also lasted for a short period. Thereafter, though they got divided into small groups still they Continued to follow the Sikh code of conduct religiously.

MAHARAJA RANJIT SINGH

He proved out to be a great statesman. He gathered all the Sikh leaders of tiny groups to work under one flag and succeeded in forming a vast empire of Punjab. He advised them that individually they would not be as powerful as united. He extended the boundries of his empire upto Kashmir and Afganistan The English too were scared of h1m They very cleverly entered into an agreement with him and fixed River Satluj as the boundry between their states. Maharaja had very powerful generals like S. Hari Singh Nalwa. He had become a terror for Afgans to such an extant that they would silence their weeping children by saying, "Be quiet otherwise Haria will come."

He was not only physically but morally strong as well While in the fort of jamaraud he kept a copy of Granth Sahib ji in the shelf carved out in the wall and himself slept on a mat on the ground. He sent mules to fetch water from outside. The Afgans however killed them. Hari Singh vowed to dig a well in the fort and then drink its water The water could be found at about three hundred feet. They however succeeded in their mission. This shows his courage and determination.

However after the death of Maharaja Ranjeet Singh and the generals like Hari Singh Nalwa, intrigue and treachery ruled. The heirs of Maharaja were killed one after another by anarchists and the state captured by the English.

BABA PHULA SINGH JI

He was a great general in the army of Maharaja Ranjit Singh. He was thorough Gursikh as he followed the edicts and the code of conduct prescribed by Guru Gobind Singh ji religiously. He held religion above politics and would not like to tresspass it under any situation.

When Maharaja Ranjit Singh brought the courtesan; Moran in his court, Phula Singh did not like this action as it was against sikhism. He called Maharaja to Amritsar, stripped him and chained him to a tree. He as well ordered live lashes as a punishment to the Maharaja for tresspassing the religious code of conduct. The Maharaja too accepted mg guilt and got himself chained as ordered by Phula Singh.

So long as the Sikhs followed this tradition they continued to be brave not only physically but morally as well. Look at the superb character of Maharaja also. In gpite of being the emperor of a vast empire of Punjab he readily accepted his guilt and consequent punishment. The

role of Phula Singh too was commendable. He treated the Maharaja as a Sikh and punished him. He never just feared that Maharaja might retaliate later. Thus following the path of truthfullness, sticking to the code of conduct, dependance on Naam and Gurbani were the secrets of strength of Sikhs. They were united in their mission and followed their leader.

DOWNFALL OF SIKHISM

While in the Khalsa army, Satguru Ram Singh ji had foretold that the Sikhs having entirely deviated from the path of Sikhism would loose their empire. The Sikhs then had forgotten the tenets of their belief and became selfwilled. The former Sikhs used to get up early in the morning take bath and perform their prayers by reciting Gurbani and reading Granth Sahib. They would not take Emything till they had offered the holy karrah parshad to thc Guru and sought his blessings.

The grand children of such persons totally deviated From this practice. They would not even enter the room of Granth Sahib, which was thus left for the rats. Anybody who was seen reciting Gurbani loudly was scolded and laughed at. Many of them started tying up their beards They even resorted to shaving off some portion of the beard and pincing out white hair. They became edict of opium alcohol and sensuality.

Some of the impudent Sikh sardars started killing the heirs of Khalsa empire. They went to the extent of killing Baba Vir Singh ji of Aurangabad and boasted that they would not let any other saint or ascetic live on earth. The down fall of the Sikhs was further accelerated by the British by granting land and wealth to the erstwhile chieftains. With the result there was none to lead the Sikhs. The British used the bravery and courage of the Sikhs for

their own benefits. So they all became touts of the aliens

REVAMPING SIKHISM

To put such people on the right track was a giganic task for any human being. Satguru Ram Singh ji therefore assumed responsibility of revamping Sikhism. He decided to launch his movement on the Baisakhi of l857 AD. Satguru ji founded the Namdhari sect on 12th April 1857 and inaugurated his freedom movement known as kuka movement. To put the Sikhs on the path of Guru Gobind Singh ji He baptised five Sikhs, blessed them with Gurmanter and set the tenets of belief.

In a short period the number of Namdharis increaseed to lakhs and they became capable of fighting the onslaught of the aliens.

The following were some of the salient features of kuka. movement

- To get up atleast four hours before sunrise, take full bath, contemplate on Naam and recite Gurbani.
- Have full faith in the Guru.
- Always speak the truth and contemplate on Naam.
- Be a pure vegetarian and prohibitionist.
- Wear only khadi clothes and not to use any foreign made article.
- Non-cooperation with the British.

The English who were opposed to this movement still recognised the following qualities of Namdharis/Kukas

i. The Kuka does not tell lies
ii. The Kuka does not drink wine.
iii. The Kuka can never be the loyal subject of British Empire

We must evaluate ourselves. Do we really conform to the above observations?

With the efforts of Satguru Ram Singh and his visits to various villages people started recitation of Gurbani and contemplation on Naam. All of them lived a saintly and Simple life. This pratice has continued to be followed by Namdharis religiously.

DAILY FULL BATH

Guru Balak Singh ji had commanded, "Any body who Sings or listens Asa Di Var without full bath commits a Sill." Thus in Sikhism daily head wash is an absolute Requirement. Without this even our virtues become sin. Guru Gobind Singh ji has said, "Anybody who takes his full bath four hours before sunrise and then contemplates on Naam, gets beneficence equivant to doling fifty seers of pearls."

You can imagin arranging fifty seers of pearls may not be possible even for a very rich person. However if you get up early morning and contemplate on Naam then you become eligible for benefection equivalant to doling 50 seers of pearls. Thereafter as you keep on delaying your bath the equivalant benefaction also keeps reducing to--gold, silver, grain, copper, milk and water. After the sunrise it is only a body wash without any benefaction.

The early hours have been specifically reserved for contemplation on Naam and singing of Gurbani. The place where Gurbani is to be sung should not be too brightly illuminated. Excess of illumination distracts the concentration of mind. Gurbani states that this place should have very little light as--

Teh Deepak jalai chhanchhaaraa
P-657
The light of burning lamps there is to be insignificant.

In former days the devotees used to shut the doors and plug the holes and crevices through which light could pass and distract their concentration. Their effort was to spend maximum time on contemplation on name of the Lord and avoid disturbance due to the dawn of the day. However now a days we start our religious activities only after the sunrise. This is because we only complete a formality.

Even here I find most of the Namdharis sitting out[2] in the morning. A very few of them reach here in time. Those who come late should amend themselves. Guru Gobind Singh ji has said that he prefers his code of conduct Over an individual. A Sikh who does not follow his code of Conduct is not liked by him. By code of conduct he (1065 not mean only the outward appearance. His mind & Sou] must also follow the tenets of belief. The purification of heart is all the more important. Gurbani states--

Kubudhh Ddoomanee kudaeiaa kasaaein.
Par Nindaa ghatt chooharree muthee krodh chanddaal.
Kaaree kadhee kia thheeai jaan chaarae baitheeaa naal.
P-91
False-mindedness is the drummer-woman; cruelty is the butcheress; slander of others in ones heart is the scavenger women, and deceitful anger is the out cast-woman. What good are the ceremonial lines drawn around your kitchen, when these four are seated there with you.

Just ponder over it. The purity at heart is of utmost important. However the mind and soul if imbued by the name of God, then nothing adverse can stay there. Gurbani States--

Jis Naam ridhai soee vadd Raajaa.
Jis Naam ridhai tis poore kaajaa.
Jis Naam ridhai tin kott dhaan paaeae.
Naam bina janam birthaa jaaeae.
P-1155
He alone is a great king who keeps the Naam, the name of God, within his heart. One who keeps Naam in his heart his tasks are perfectly accomplished. One who keeps the Naam in his heart obtains millions of treasures. Without the Naam the life is useless.

There cannot be dearth of anything where Naam, the Uélme of the Lord exists.

In olden days some saints and ascetics used to live at Nankana sahib. No modern facilities were then available They had to beg everything. Even water was not readily available. They lived on eating small fruits of wan trees They however had Naam enshrined in their hearts and regularly contemplated on it. So they were able to construct so many Gurdwaras there.

Contemplation on Naam, recitation & singing of Gurbani following the code of conduct and the tenets of belief religiously, serving the Sadh Sangat and firm faith in the Guru were the essence of Sikhism. Under the supervision and blessings of Satguru ji Namdharis strictly followed these principles.

AT BHAINI SAHIB

Bhai Harmit Singh visited Sri Bhaini Sahib on pilgrimiage. He was astonished to see various activities.

Jo Dekha so sarab atott[3].

He was astonished to see all commodities in abundence.

None of these was in short supply.
Sabad ann asav mehkhi dhain.
Bail gaaddian oont firain.

He saw that the singing of hymns was like an uninterrupted flow of stream. Eternal feast was open all the twenty four hours. Anyone could get food anytime he liked. Some people did start eternel feast but for a limited period of an hour or two daily. The eternal feast was only at Sri Bhaini Sahib which was open all the twenty four hours. This was started by Satguru Ram Singh ji in 1861 since then it had been continuing uninterruptedly. This could all be possible only due to the blessings of Satguru Ram Singh ji. At Bhaini Sahib the Bullock carts were engaged for transportation of grain and other articles. Eagh one was performing his duty sincerely.
Chalae haat bin tol tarrajoo.
Poomn ka pooran sabh sajoo.

This was the shop of the Guru which ran without any attendent because that was under the supervison of the perfect Master.
Kaee Sainkarme sangat aavai.
Sabad ann man bhaavat paavai.

People thronged Bhaini Sahib in hundreds, they were blessed with gurmanter, they listened to singing of hymns and enjoyed eatables to their taste.
Main bhee man mai aiss vichaeree.
Taaraingae nzj kirpa dhaaree.

Seeing all that I (Harmit Singh) too got confident that Satguru ji would definitly bless me as well.
Faer binai main bhee uthh karee.
Santan ke sukh daaik haree.

I then got up and requested Satguru ji, who was the benefector of saints, to bless me with Naam. Guru Gobind Singh ji states in Dasam Granth Sahib--

Santan doukh paae te dukhi
Soukh paae saadhan ke soukhee.
P-1387
He is painful when he sees his saints in grief; He
is happy when his saints are happy.

Kripa sindhu pooran avtaama.
Main doobat samundar sansaaraa.

'Oh, the ocean of mercy! I am getting drowned in ocean of affairs',

Moko chaarrho naam jahaaj
Paavan patit birdh di laaj.

'Kindly bless me with Naam and seat me on your mercy boat. Kindly have mercy on this poor being because you are known for benefaction on the poor' Gurbani also states-

Bhavjal saaeir saet naam heree ka bohiththa.
P-140
The Lords name IS the boat, the bridge to cross over
the terrifying world-ocean.

So Harmit Singh sought benevolence of Satguru Ram Singh ji to discharge his piouse duty of blessing him with Naam.

Ajamal ganka sadhan kasaaee.
Taamt taahi avaar na laaee.

'You never hesitated or delayed blessing Aj amal, Ganika and the butcher Sadhna.'

Paahan sagar mehi jiv taarae.
Tiv muhi taaro mam mumarae.

'Oh the great Saviour, the killer of demon Mur, I request you to kindly redeem me the way you made the stones float on the sea.'

Deen meno jab binatee thhaanee.
Bolae tab satgur sur giaanee.

The moment Harmit Singh requested humbly and meekly, then the Satguru who is lord of deties said,

Toko milae naam ki daat.
Jo tohi hhalae bhaag hakhiyat.

"you would also be blessed with Naam, when your fortune prospers",

Aaj mho eihan tum hhaaee.
Raatar paavo daat elaahee.

"You stay here today. You would be blessed with Naam tonight."

Mako yao jab dhian Singh satgur kahee alaae.
Maeme url" sansaa parhaa haithat hee tis thhaae.

Harmit Singh narrated his experience to the writer of the episode that he got suscpicious on the reply of Satguru ji that he would be blessed with Naam in the night. So he sat there itself and pondered that--

Main jo hhaetaa dharee hai damrm vaa parsaad.
Keaee sainkarrae aahi sikh deen kahaa ko yaad.

I have offered one rupee and parsad to Satgur ji, numerous sikhs have offered a lot, how could have Satguru ji remembered my offering.

Satguru man maerae kee jacmee.
Bala! hhaae vaak gunn khaanee.

The omniscient Satguru immediately realised my (Harmit Singh) misgiving and said to his disciple--

Eik eik damarma pakarr uthhaao.
Yeh kako yeh kako gaaiyo.

'--Pick up rupee by rupee and link it with the man who offered it.'

Sube Singh guru kae pads.
Diyaa bhaev nirnai kai" khaas.

The Subas sitting there kept on narrating the where abouts of disciples who offered these.

Main dis daekh kar giraa alaaee
Iss ka aahi rupaiyaa bhaaee

Satguru ji looked at me (Harmit Singh) and pointed out that this man too had offered a rupee

Sube gur kar deen rupaiyaa
Bolae me jassa Singh jaiyaa

Subas handed over a rupee to Satguru ji

Satguru ji sets a sham to delude his disciples and at the same time makes them understand all about him correctly. The writer has thus described Satguru Ram Singh ji as son of Jassa Singh as a formality. However Gurbani states-

Tumh jo kahat ho nand ko nandan nand
so nandan kaa ko rae f
Dharan akaas daso dis naahee tab eihu
nand kahaa thho rae .
P 338
You say that Krishna was the Nand's son, but whose son was Nand himself. When there was no earth or either or the ten directions, where was this Nand then.

Sankat nahee parai jon nahee aavai

Naam niranjan jaa ko rae.
Kabeer ko suaamae aiso thaakur jaa kai
Maaee n baapo rae.
P-338
He does not fall into misfortune, He does not take birth, His name is immaculate Lord. Kabeer's lord is such a lord and master, Who has no mother or father.

Guru Gobind Singh ji also stated in Dasam Granth Sahib-
Na taako koi taat maatan na bhaayan.
Na poutran na pautran na daayaa na daayan.
Dasam Granth P-40
He hath no father, mother and brother. He hath no son, no grandson and no male and female nurse.

Thus he was unrelated and still present in everything. when he incarnated in human form he just blessed a family, adored some one as his father and mother. So the writer of Satguru Bilas also stated that Satguru Ram Singh ji was born in the house of Jassa Singh. This was just a formality for being in human form.

So Satguru ji realised the feelings of Bhai Harmit Singh and said,
Toko panth khamch hoie lorrae.
Taera damarra deze tujh morra.

'You might need it in your return journey, so you can lake your rupee bacl<.'
Prabh ji daya deen jan chaahae.
Eit ut karo clap nirbaahae.

Harmit Singh requested humbly, "oh lord, I am your poor disciple. Kindly bless me with your kindness. This one rupee is immaterial. My Lord I am pulling on well with your blessings."

Koie na kamee bohut kuchh deeaa.
Taera deeaa sabhnee Ieeaa.

Harmit Singh continued his prayer, "Oh Lord, you have given me enough. Not only me the entire humanity is living on your grants."

Vaahi vaahi pmbh antarjaamee.
Lakho clap ghat ghat kae swamee.

'Oh Lord, you are superb and marvellous, you know the inner feelings of all and every one in the world'

Chook gaiyo man sae sabh bharam.
Paae gur poome subh karam.

'All my suspicions thus got removed and I felt fortunate having seen the perfect Guru.'

Raat paree keenee tab daat.
Raat mitee hoee parbhaat.

During the night Satguru Ram Singh ji blessed Bhai Harmit Singh with Naam. The darkness of ignorance in the mind of Harmit Singh got dispelled instantaneously He got enlightened. The power of Naam was great. The moment it was blessed by the Trueguru in the ears of the disciple, it instantaneously transformed him. Gurbani substantiates thus--

Hamarae jagjeevan har pran.
Har ootam ridh antar bhaaeiou gurmant deeou har kaan.
P-1335
The Lord, the life of the world is my breath of life.
The lofty and exalted Lord became pleasing to my heart and inner being, when the Guru breathed the mantra of the Lord into my ears.

Guru Arjan Dev ji adds further-
Ghatt ghatt poor rehae sukh sagar

Bhai bhanjan maerae praan.
Manae pragaas bhaeiou bhram naasiou
Mantra deeiou gur kaan.
P-l302
He is pervading and permeating each and every
heart. He is the ocean of peace, the destroyer of fear.
He is my praanaa--The breath of life. My mind was
enlightened, and my doubt was dispelled, when the
Guru whispered His mantra into my ears.

Thus the moment the Trueguru whispered Naam into the ears of disciple he got transformed from a jackal to a lion. Mantra is a Sanskrit word, which means something to be recited quietly and not to be disclosed to anybody. Unfortunately we hate each other and do not want to learn other's languages even for our own benefit. Gur ancient religious tradition has forbidden the Lords mantra to be made public.

Gurbani also states--

Oochaa Nahee kahnaa man main rehnaa
Aapae jaanai aap karae.
P-877
Do not speak out lord's name, keep in your mind.
The Lord himself knows and he himself acts

Thus Bhai Harmit Singh got enlightened by Naam.
Lok Kahain jo turk kalaam.
Moko milaa mant sukh dhaam.

In those days the priests of Gurdvvaras had started a Slanderous conspiracy against Namdharis that they were reciting a mantra of Muslims and were not Sikhs. They even issued proclamation to various gurdwaras condemning Namdharis as Non-Sikhs. Giani Gian Singh had however clearly elucidated in his book Panth Parkash that the Namdharis

recited the same mantar as advised by the Gurus as he had personlly experienced it. So Bhai Harmit singh also disapproved the elegation of priests and stated that he had been blessed by the name of Guru Nanak and felt extremely lucky

Dai kar mant so yo furmaaee.
Baith japo gharriyaa do dhaaee.

After blessing Naam Satguru Ram Singh ji asked Harmit Singh to contemplate on Naam with full concentration for an hour.

Swaas swaas kar yaad chitraaro.
Sabh sukh daevai rakhaehi sukhaaro.

Satguru ji instructed Harmit Singh to contemplate on Naam with full concentration and not allow even a breath to go without recitation of Naam. The Naam is the source and origin of all the comforts and pleasures.

Sabh sikhiya aachhae samhaaee
Maas sharaab vikamm chhudaaee.

Satguru Ram Singh ji forbade Harmit Singh from taking meat, drinking, adultery, cheating, illicit relations disrespect to hair, betrayal and grabbing anything belonging to others. Thus Satguru ji made him shun all evil deeds Bhai Harmit Singh then started contemplating on Naam as ordered by Satguru ji.

Main baithiyo gur bahar aaiyae.
Uthon nehi main bina bulaaiae.

Satguru ji came out and I (Harmit Singh) started contemplation on Naam. I decided in my mind that I would Cmqtinue contemplation on Naam till called by Satguru ji.

Eih nischaa main man main thhaanaa.

Lagaa man! gur japan nidhhaanaa.

With this determination, I started contemplation on Naam with full concentration and devotion. Gurbani states--

Raam ras peeaa rae.
Jih ras bisar geae ras aaur.
P-337
I drink the sublime essence of the Lord. With the taste of this essence, I have forgotten all other tastes.

Saint Fareed also adds-
Fareeda sakar khand nevaat gurr maakhio maajha dudh.
Sabhae vastoo mitheeain rab n pojan tudh.
P-I379
Fareed-Sugar cane, Candy, Sugar, molaases, Honey and buffalo's milk--all these things are sweet, but they are not equal to you, oh Lord.

Dhhaaee ghareeaan bhaee hiteet.
Bolae Guru hae Singh Harmeet.

After one hour satguru j i, called Harmit Singh to come out.
Bahar aa baitho gur piaame.
Main ah tujh ko keeaa hakaame.

'O Bhai Harmit Singh, 'you come out. I have called you to come out as per your wish.'
Hoiyo suntae hee haiman.
Guru Ram Singh jaanee jaan.

Harmit Singh felt astonished and realised that the Satguru knows the feelings of his disciples also.
Mo man kee lakh mohi balaaiyo.
Nikas nimar pag sees nivaaiyo.

Harmit Singh was convinced that Satguru ji had only

fulfilled his wish and asked him to come out. So he came out and offered his reverence to Satguru ji.

Kaaran karan haar gur milae.
Dekhat hee man meeta khilae.

Harmit Singh was delighted to have been blessed by the omniscient Satguru. He felt enlightened. Gurbani stated about such a Satguru--

Haran bharan jaa kaa naetar for
P-284
He destroys and creats in the twinkling of an eye.

Mila Sant yao dhian Singh la! amolak mohi
Gur eharitar jai jai dikhae aaar sunaavo tohi

Harmit Singh thus narrated to the writer Dhian Singh that he was lucky to have acquired Naam the precious Ruby. He would now narrate more episodes as witnessed by him.

NAAM IS PRICELESS

Gurbani states for such priceless jewel Naam as-
Laal amola laalo.
Ageh atolla naamo.
P-1006
My beloved is a priceless jewel. His name is unattainable and immeasurable.

The Naam is highly priceless like Ruby. Once Guru Nanak Dev ji gave a Ruby to Mardana and asked him to égjj it in the market. Mardana moved from shop to shop, but none could purchase such a costly item. Ultimately one of the shopkeepers offered hundred rupees and paid his reverence for having its glimpse.

Naam is invaluable because it is the name of immortal Lord of universe. Guru Nanak the Lord Almighty, had himself laboured on it for forty4 aeons and then given it to his disciples. This had increased its value all the more. This has the capacity of eradicating the sins of the entire world and grant eternal solace. Satguru Ram Singh ji used to say, "l have given my heart to you." Satguru Ram Singh has appeared in the dream of a boy and asked him to tell everybody that the practice of contemplation on Naam, for one hour daily has been ordered by him only. Only those who would follow this practice would be protected. For others He would not be responsible for their sufferings. The value of Naam can well he judged from the following narration of king janak by Bhai Gurdas.

Bhagat vadda Raja Janak hai,
gurmukh maaiaa vichu udaasee.
Dev lok no ehalaiaa,
gan gandherb sahhaa sou khavaasee.
Jampuri gaiaa poukaar souni,
vilalaavin jeea narak nivaasee.
Dharam Rai no aakhioun,
sabhnaa dee kari band khalaasee.
karay baynatee dharam rai,
haun sayvak thaakur abinaasee.
Gahinay dhariona iku naam,
paapaa naal karai nirjaasee.
Paasanghi paap N pajanee,
gurmukhi naam aiu] n tulaasee.
Narkahu chhoutay jeea jant,
katee galohon silk jam phaasee.
moukati jougati naavee dee daasee.
Var-I

King janak was a great saint who amidst Maya remained indifferent to it. The gans and gadharvas (classical musicians) escorted him as his servants to the abode of the God. On the way he heared the cries

of inhabitants of hell and went to them to listen to their woes. He asked Dharam Rai the righteous judge to relieve them of their sufferings. Dharam Rai expressed his inability to do so as he was a mere servant of the eternal Lord. Janak mortgaged his just once contemplated Naam. All the sins of hell were found not even one fourth the counterweight balance of Naam. In fact no balance can weigh the fruits of recitation and rememberance of the Lords name by the gurmukli. All the creatures got liberated from hell and the noose of death was cut. Liberation and technique of attaining it, are the servants of the name of the Lord.

Thus when the sin of the hell were weighed aga once recited name of the Lord mortgaged by Janak, Th pan loaded with Naam proved to be much more heavie It was more than enough to relieve the sufferers in hel from their sins and release them from there. Such valuable and powerful Naam has been blessed to us by the Satguru. We would be highly ungrateful to the Lor if we do not contemplate on Naam.

UNGRATEFUL DISCIPLES

The state of ungrateful persons has been condemned by Bhai Gurdas as under--

The mother earth appeared before the Primeval Lord As a cow and requested Him, "My lord I am feeling too much burdened. I am unable to bear the load. Kindly help me.

The Lord asked her as to which burden .she was not able to bear. If she decided then the mountains could be removed. Any thing else which was too gigantic could also .

be removed. The mother earth replied as under in the words of Bhai Gurdas.

Na tisu bhaaray parabataan asmaan khahanday.
Na tisu bhaaray koi garh ghar baar disanday.
Na tisu bhaaray saairaan nad vaah vahanday.
Na tisu bhaaray taruvaan phal suphal phalanday
Na tisu bhaamy jeia jaint anaganat phardnday
Bhaaray bhuiee akirtagahan mandee hoo monday.
Var-35

The sky tounching mountains also are not much weighty. The visible forts are also not. as weighty as the ungrateful persons.. .Those oceans in which the rivers emerge are also not as weighty as he is, the fruit laden trees are also not as weighty as he is, nor are these innumerable creatures so heavy. In fact the ungrateful persons are the burden on earth. They are evil of evils.

The ungrateful person is a disgracefullyo condemned person. None would like to keep any relationship with him Bhai Gurdas has stated the evils of an urgrateful person as under--

Mad vichi ridhaa paaikai kutey daa masu.
Dhariaa manas khopree tisu manclee vasu
Ratoo bhariaa kaparahaa kari kanfana taas
Dhak lai challee chooharee kari bhog bilasu
Aakhi sounnaay puchhiaa laahey visvaasu.
Nadree Pavai Clkift ghann mati hoi vinaasu.
Vaar-35

The meat of dog cooked in wine, with its foul smell was kept in human skull. It was covered with the blood stained cloth; covering thus, the scavanger woman after appeasing her lust was carrying that bowel. On being asked about the abominable covered material, she cleared

the dmlbt by Saying that she had covered her food to hide it from the sight of an ungrateful person lest it gets polluted.

Thus a scavenger woman carrying the filthy and foul smelling material, made in a most disgusting manner with no sanctity is scared of the sight of ungrateful person lets It gets spoiled.

We the disciples Of Satguru ji must follow his instructions contemplate on Naam as much as ossible lf we do not do this then we too would fall in the Category of ungratefuls.

We should avoid criticising others and finding faults In them. We must look to our ownselves, seek blessings of Satguru ji and follow his instructions, religiously.

Notes

This updesh was delivered by Satguru Partap Singh ji at Bangkok on 09-2-1951.

Satguru Partap Singh ji used to close the entry into congregation in the morning at 5 AM. Thus those who reached late had to sit out of the Congragation this was to avoid movement and thus distraction of mind.

From here the narration from Satguru Bilas starts.

Guru Nanak dev ji had meditated on each of the four words of Naam (V,H,G,R) for nine aeons. Then he combined all the words together to make the Naam

uttered as 'Vahiguru' and contemplated on it for four aeons. Thus he laboured for forty aeons to bless us with Naam, a panacea.

Details of Guru Nanaks contemplation in each aeon is as under--

V--9 aeons	-- 137432000 years
H--9 aeons	-- 97914000 years
G--9 aeons	-- 62130000 years
R--9 aeons	-- 28223000 years
Total	-- 325699000 years

4 aeons on final word -- vahiguru.	-- 4320000
G. Total of -- 330019000 years	40 aeons

Updesh-4

HARMIT SINGH[2]

Bhai Harmit. Singh having been blessed with Naam by Satguru Ram Singh ji found all devotees busy in various services. The cooks were busy preparing the eatables. The writer Dhian Singh states--

Singh laangri langar laagae
Saeva HU nU karat subhaagae.

The cooks were busy in the kitchen, other disciples vvere too performing their assigned task faithfully and sincerely.

The service to the Guru has been regarded as a great fortune. Everybody endeavours to do as much service as possible and with humility. None is status conscious. Even the richest person would love to cleanse the utensils and serve eatables to Sadh sangat. Gurbani has also advocated innumerable comforts and mental relief to those serving the Guru. Gurbani states--

Jinhee satguru piaaraa saevaiaa
tmhaa sukh sad hoee.
P-451
Those who serve their beloved Trueguru obtain
eternal peace.

In Gursikhi, sewa (Service to Guru) has been given a supreme status. Bhai Mani Singh ji, who has been recognised as a great learned devotee and martyr, when Came to Guru Gobind Singh ji as Mania, Satguru ji asked him to scrub utensils. He also blessed him that with Scfubing of utensils his intellect would also become lucid and serene.

Thus all the disciples are busy in various types of duties

which they discharge happily. They consider themselves tg be fortunate having been blessed with holy service.

Panchamrit fulkae ar bhaajae.
Roj banaavat anik tarran jae.

In the kitchen apart from karmh parshad, variety of vegetables and chapatis were made. It is their daily routine.

Keyee jot gaadee va kharaas.
Maidaa lakarree karatae mas.

Many devotees served on bullock carts; many served on flour mill driven by oxen, some transported flour and some supplied fire wood for the kitchen.

Maal asav trin aan nihaaree.
Daour daour karatae sabh kaaree.

Some disciples were serving early feed to horses, others discharged their responsibilities with firm faith, all the happiness and promptness.

Aapo aapnae roojhae kaam.
Premi gur kae sikh bhiraan.

All the devoted disciples of Satguru ji were busy in completing their assigned tasks.

Langar tiaar kari ardaas.
Achan haet gaiye gur sukh raas.

As the langar got ready, Satguru Ram Singh ji was invited in the kitchen to eat.

Lagee sainkarme sangat pangat.
Charrhi shaam ghat barkhaa rangat.

Hundreds of sikhs sat in a row to eat. Just then th sky also was overcast with dark clouds,

Chhakaa aan gur ann prasann.

Palangh thime jaa hit sowaun.

After eating, Satguru Ram Singh ji lied down on bed to rest for a while.

Lagee hon tab barakhaa bhaaree.
Maerae man ko lagee dukhaaree.

It started raining heavily. Bhai Harmit Singh who had purchased sugar worth Rs. 1400/- and left it in the open at village Banga, which was in the north of Sri Bhaini sahib, got worried about its safety.

Parai khand par sarbat hoee.
Chaudaan sau damarma khoee.

Bhai Harmit Singh was worried, if so much rain fell on sugar the whole of it would become syrup.

Kauddee eik haath nehee aavai.
Sab sarbat hoie vehi vehi jaavai.

The entire lot of sugar worth Rs. l400/- would flow away like syrup and he would not get back even a penny.

Tae baloch kujh saar na laingae.
Graam gaiye lok hasaingae.

He had left sugar under the supervision of Balochs in the open who would not bother for its safety. When he would reach village after loosing so much, the people would also laugh at him.

Eik hovai eitaa nuksaan.
Dateeaa tahna saga] jahaan.

Apart from loosing so heavily he would have to bear even the taunts of the people.

Hoiae sahaaee Satguru maerae.
Pooran kalaavaan je haerae.

Then he had all hopes on the omnipotent Satguru Ram Singh ji. May he bless him.

Mo ko banee bahu! laachaaree.
Karon baentee prabhoo agaaree.

Bhai Harmit Singh felt highly depressed due to such a painful situation. So he decided to seek blessings of Satguru ji.

Khabar khaand abhee jai laihai.
Chaaraa apno je bach jai hai.

He would seek permission of Satguru ji to leave immediately and try to save his sugar.

Aisa main man maiaa pakaae.
Chalaa taahi jaahi thir jag raaee.

With this idea in mind he went to the place where Satguru ji, the Lord of universe was resting.

Aaahi tabaalae dis jo paun
Prabhoo baraajman tis ihoan

Satguru ji was resting in the portico towards the stable.

Jehi dis gur pug kanj nihaarae.
Jorae kar chintaa man dhaarae.

With apprehensive mood and folded hands Harmit Singh stood at the feet of Satguru ji and waited for Him to wake up. `

An important lesson is to be learnt here. When ever any body goes to seek something from a senior, he should never sit or stand towards his head. He must seek it humbly by standing at his feet. Some important incidents are worth mentioning here.

HUMILITY

When Ravana was at his death bed and waited for the last breath then Ram Chander ji asked Laxman to go to Ravan and seek his council on diplomacy. Laxman went to him, stood near his head and asked him for council. Ravan however did not respond. Laxman came back and reported to Ram Chander ji that he did not respond. Ram Chander ji knowing that he stood towards the head of Ravan advised Laxman to stand at his feet and then request him. Thus Laxman when stood at his feet and humbly requested Ravan for his council on diplomacy, Ravan responded and counselled him appropriately.

Another similar incident is from the Mahabharat era. Both Arjun and Duryodhan went to seek help from Lord Krishna. Duryodhan was proud of his status, when he reached there he found Krishan ji sleeping on his bed, so he sat towards his head & waited Krishan ji to wake up. In the mean time Arjun also reached there. He was true desciple of Krishn ji so he paid his respects and stood at his feet. When Krishn ji got up, he saw Arjun waiting there and said, "How are you Arjun." Then Duryodhan Camf; to Krishn ji and informed that he was the first to wine. Krishn ji however replied him that he having seen Aljun first, he only would get the first chance of seeking anything. Thus Duryodhan was put to second place.

So when you go to a senior person to seek help, you must seek it humbly and respectfully. Bhai Harmit Singh was then standing at the feet of Satguru Ram Singh ji with folded hands and waiting for him to wake up.

HARMIT SINGH CTD.

Toosan kharra n bale Sakai hon.
Oothaingae guru araj karain hon.

Harmit Singh stood motionless and waited silently for Satguru ji to wake-up.

Prabh ghat ghat kee jaanan haarae.
Bolae Singh harmit piaarae.

The omnisicent Satguru Ram Singh ji got up and said, "Oh dear Harmit Singh--

Eehaan kaan kaaj toon kharraa.
Chintaawaan hoie man barraa.

--What are you standing here for ‘? You appear to be extremely worried."

Doie kar jore araj gazaaree.
Mo ko aagiaa deho muraaree.

Harmit Singh requested with folded hands and sought Permission to go back.

Mol khand lai main dhar aaiya.
Aahi maidaan na tamboo saaiyaa.

0h Lord, I have purchased sugar and left it in the open. Th is no tent or covering of any sort, to protect it from

Chhorree taahi Balochan dhiaan.
Poor bigaanae laabh na haan.

I had left it under the supervision of Balochs, who we not well known to me. They would not be concerned wi my loss or gain.

Lava jaaiye kuchh taa kee saaraa.
Saaeeian vala karsaan chaaraa.

I being its owner would like to go back and take much care as possible.

Eeti varkhaa man par hossi.

Eik hazaar chaar sou khosee.

If so much rain fell on sugar, then whole of it woul become syrup and I would loose one thousand foui hundred rupees. i

Gul" darshan tan map nivaame.
Mo ko eih chintaa tan jaame.

Oh Satguru ji, your glimpse eradicats all the agonie U however I am feeling greived by my concern for the safet of sugar.

Tau bolae muskaaiae gusaaeen.
Taeme rakhwaalae gur saanee.

"Satguru ji smiled a bit and said, "Do not worry the Guru is your care taker."

Gur darshan ko jo cha! aavai.
Satgur raakhaa taahi sadaavai.

Anybody who comes to Satguru for his darshan, The Satguru takes care of him in all respects--

Taatee vaao na laagan daiee.
Darshan ko aavat hai jaiee.

Satguru saves his disciple from the smallest of the discomfort, when he comes for his darshan.

Maegh umerae khand paraeme.
Badal hukam na jaaiee agaerae.

You should not worry at all, as it has not rained where you left the sugar. The cloud has orders not to go beyond a certain limit.

Sant Harman Singh ji Garhdivalle

SUPERNATURAL ACTS OF SAINTS

Thus Satguru ji consoled Harmit Singh, that the cloud could not go near his sugar, so he needed not to worry. What to talk of Satguru ji even his saints can show miraculous powers for the sake of people. Une such saint named Mehtab Singh lived at Shahadra near Lahore. It was situated on the banks of river Ravi. When flooded, the river would cause severe damage to the city and desert many families. The river was inundated, people fearing Severe calamity requested Baba Mehtab Singh ji to save them. Baba ji prepared holy Karrah Parshad, went on the banks, Prayed to Satguru ji and put some of the Karrah Parshad in the river and said, "kindly get back." The river Pcceded instantaneously.

Another such a personality was Sant Harnam Singh ji of Garhdivalle in district Hoshiarpur. This town is located at foot hills, so during rainy season number of fully swollen rivulets flowed in this area. These used to be dangerous to localities on the banks. Whenever such a situation erose the people of the village approached Sant Harnam Singh ji. Sant ji would go to the banks, with a small stick in his hand. He would order the water to drift away. The water responded to the command of Sant ji

These powers were due to the blessings of Satguru ji as these saints had pledged everything to the Satguru. Also according to Gurbani all these natural resourses were under the command of Satguru. These personalities however did not enact such deeds for appeasement of people or cheap popularity. They did these only for the benefit of the people.

Displaying such powers for selfish motives or cheap popularity is probihted. Guru Gobind Singh ji has stated in Dasam Granth Sahib as--

Natak chetak keeae koukaajaa.
Prabh logan kah aavat laajaa.
Dasam Granth P-54
The saints of the Lord abhor the performance of miracles and malpractics.

Some immature saints do resort to such practices. They start blessing someone with a son, another with wealth and so on. However Gurbani has condemned such actions in following words.

Aap nath naathee sabh jaa kee.
Ridh sidh avarea saadh.
P-6
He himself is the supreme master of all, wealth and miraculous powers. All other external tastes and pleasures are like the beads on a string.

A spiritually enlightened saint, blessed by the Satguru is like an emperor, owner of all the wealth. Showering miracles is like an emperor doing business with a cowerie in his hands. Thus the saints and the Satguru show miracles only for the benefit of their devoted disciples under extreme situations only.

THE NARRATION CONTINUES

Satguru Ram Singh ji said to Bhai Harmit Singh--

Toon nischint baith raho bhai.
Maegh hatai tan toon jr jaaee.
'You don't worry the sugar was far away from the cloud.
You go when the rain stops and the sky is clear.'
Puna kaam gur ghar ke kaetae.
Dai damarrae bhaejae sikh kaetae.

'There are some works of gurdwara to be done by you.

I will send some sikhs to you with money.'

To dis sastae oont bikaavai.
Lai deeho mol Singh jab aavai.

'In your area camels are quite cheap. When sikhs come, YOU get them some camels purchased.

Sat bachan keh jorae paan.
Faer puma jaa khand dhiaan.

Bhai Harmit Singh accepted with folded hands the Grders of Satguru Ram Singh ji to wait till the clouds clear off- He was however again reminded of sugar.

Shanti kuchh kuchh fer oudaasee.
Rogi ko jiv vaid hulaasee.

Bhai Harmit Singh was in two minds. His condition was like a patient worried about his illness. When the patient remembers the assurance of the doctor, he feels bit relieved but he feels aggrieved with pain of his illness. Similarly when Harmit Singh remembers the words of Satguru Ram Singh ji he feels relieved. He is after all a human being. So when he thinks about sugar he gets worried.

Dai dheeraj par taahi na aavai.
T heck jahaa tak rag no jaavai.

Like the state of mind of the patient, Harmit Singh tried his best to consol himself but failed due to double mindedness. He would feel fully satisfied only after seeing the sugar.

Daekhon jab barakha ka paani.
Oohaan na hosee khaand nishaanee.

When Harmit Singh saw the rain water flowing in streets, he felt that there would be no trace of sugar left after such a heavy downpour.

Vaak guru kau jab chiti aavai.

Shanti tab kichh man ho jaavai.

However, Bhai Harmit Singh felt highly consoled when he remembered the words of Satguru Ram Singh ji.

Sag harakh chitvan chit maerae.
Lai aagiaa mag parraa savaerae.

Harmit Singh says, "One moment l felt utterly grieved, but the next moment l felt highly delighted under such circumstances I took leave from Satguru ji and set on my return journey."

Mila Singh eik raahi ajeeb.
Birdh pusaakee bahut gareeb.

0n the way Harmit Singh came across a strange type of Sikh with torn clothes, about whome Guru Arjan Dev ii had stated in Gurbani as--

Bastaa tootee jhumparree cheer sabh chhinnaa.
Jaat n path n aadaro oudiaan bhraminnaa.
Mitr n eith dhhan roopheen kichh saak n sinnaa.
Raajaa sagalee srisht ka har Naam man bhinaa.
Tis kee dhoor man oudhharai prabh hoe suprasanaa.
P-707

He dwells in broken down shack, in tattered clothes, with no social status, no honour, and no respect; he wanders in the wilderness, with no friend or lover without wealth, beauty, relatives or relations. Even so he is the king of the whole world, if his mind is imbued with the Lords name; with the dust of his feet, men are redeemed, because God is very pleased with them.

Harmit Singh suddenly met a strange sikh in tattered clothes but with a high spiritual status, whome Guru fkrj an Dev ji classified as the king of the whole world and' h1ghly revered. Guru Nanak had also held such Gursikhs in high

esteem. He states--

Jin patt andar baahar gudarr tae bhalae sansaar.
Tinh naehu lagaa rab saitee deekhanae veechaar.
P-473

Those who have silk on the inside and rags on the outside are good ones in the world. They .embrace love for the Lord and contemplate beholding hlm.

When Harmit Singh came face to face this strange sikh with above qualities, he greeted him with folded hands

Wahiguru kee fateh bulaaee.
Poochhat mo ko hae gur bhaaee.

After greeting each other the strange sikh enquired from Harmit Singh,

Kahan gaiyo tho vaa kit kaaj.
Mai bola darshan maharaj.

"Where had you been and for what purpose ‘?"

Harmit Singh replied, "I had been for darshan of Satguru ji--

Poom gur :QU nainan cheenaa.
Dae mantar gur kaaraj keenaa.

--I have seen that he is a celestial figure; He has blessed me with Gurmantar--

Satguru Ram Singh ji naam.
Sahib bhaini jaa ko graam.

--His name is Satguru Ram Singh and village Bhaini Sahib

Kaaraj naam dams gur kiyaa.
Pun khat patti eik mam jiyaa.

--I Went to Satguru ji for his darshan and Naam however now I have a tussle between my head & heart

Eik hajaar chaar sau kaeree.
Khaand khareed pace hai maeree.

--I had purchased sugar worth fourteen hundred rupees and left in the open near village Banga--

Ho gaiyee hogu khamab some bhaaee.
Mo ko har dam eih gamm khaaee.

--I am highly worried that all of my sugar would have been spoiled in this heavy rain.

Tab uss Sikh yau uttar deeaa.
Seetal raakho apna heeaa.

Then the strange sikh replied Harmit Singh, "you keep patience--

Chaudan sau jae jaavai taeraa.
Thhaaee saee kaa jimma maeraa.

--In case you loose fourteen hundred rupees, I hereby pledge to pay you double the amount."

Just ponder over the pledge of the strange gursikh. His clothes are torn. He may not have a penny with him, still he pledges to pay twenty eight hundred rupees to Harmit Singh. Gurbani states for such a strange but spiritually enlightened soul as--

Jis naam ridhae soee vadd raajaa.
Jis naam ridhae tis poorae kaajaa.
Jis naam ridhae tin kott dhhan paaeae.
Naam binaa janam birthhaa jaaeae.
P-ll55

He alone is a great king who keeps the Naam, the name of the Lord, within his heart. Une who keeps naam in his heart his tasks are perfectly accomplished. One who keeps the naam in his heart obtains millions of treasures. Without the Naam the life is useless.

Such a blessed soul is the greatest king on this earth There is nothing impossible for him.

Panth guru jo pair tikaavai.
Taakaa rome na koyae dukhaavai.

The strange sikh continued to say, "Any body who treads on the path of Satguru is fully secured. None can cause him the slightest harm."

Sri guru Sahib kae bain.
Yaad karo mamm saajan Sain.
'My dear friend you simply remember the words of Satguru ji and give up all your worries.'
Satguru ji has stated this in Gurbani as under--

Maanas kee kahu kaetak baat.
Jam tae raakhai dae kar haath.
P-1149
What to talk of human beings, The lord extends his hand and saves them from the messenger of death.

'The Satguru is omnipotent why are you scared?'
Satguru doiae lokan rakhwaame.
Sidak kara bhaaee guru piaame.

The Satguru takes care of his disciples not only in this world but the next as well. You must repose full faith in him.

Eik ratee na hoiae nuksaanaa.
Bhajan kara uri gur ko dhiaanaa.

'You will not loose a single penny, only keep reciting the name of the Lord.' Gurbani states--

Satgur kee moorat hirdai vasaaeae.
Jo eichhai soee fall paaeae.
P-661

Enshrine the image of the Trueguru in heart and
obtain the desired rewards.

Gurbani reminds the readers to continue to remember the Lord, tread on the path of truthfullness and get all your desires fulfilled.

Sahee salaamat banaj tumaama.
Kautak gur ko jag sae niaama.

'Your sugar is absolutly safe the miraculous deeds of the satguru stun the world.'
The strange sikh who met Harmit Singh on the way, consoled him and assured that his sugar was safe.

Dae iss biddhi mokae dheen
Chalaa paaiae ny panth vaheen

After talking for sometime both departed to continue on their respective journies.

Main gunn gaavat mag main chalaa.
Jaanoo kae sam maeghan jalaa.

Harmit Singh continued his journey through knee deep water of the rain, but continued to remember Satguru Ram Singh ji and recited his name. Gurbani stated--

Taerae kavan kavan gun kehi
Kehi gaavaa too sahib Gunee nidhaanaa.
Tumaree mehimaa baran N saako
Too thaakur ooch bhagavaanna.
P-735
Which, which of your glorious virtues should I sing
and recount, Lord? You are my Lord and master,
the treasure of excellence. I cannot express your
glorious praises. You are my Lord and Master, Lofty
and benevolent.

Although Harmit Singh had enshrined Satguru Ram

Singh ji in his heart and he was continuosly recounting his glorious virtues, still the knee deep water, which he was crossing disturbed his peace of mind,

Tooran challa jaat badh chintaa.
Kei bhaant kee soch uthantaa.

Inspite of all the assurances and hard historic evidences Harmit Singh was still worried about the safety of his sugar. So he walked fast to reach there at the earliest.

Eitee barkhaa kae hutae khaand bachee kim hoae.
Kiyaa jaano kichh satguru kirpa kari hai soeae.

He wondered how the sugar could be safe after such a heavy downpour. May be, Satguru ji, helped miraculously and solved his problem.

Sochat saach chalaa nU daeme.
Paindaa jab do kose uraerae.

With such feellings he continued his journey. However when he was only 4-5 miles from village Banga,

Boond na eik tahaa dristaavai.
Udat khaak teh mag main jaavai.

There was not even a drop of rain water. The earth was dry and the atmosphere dusty.

Daekh charit main bhaa bismaad.
Vaak aaiye satgur kae yaad.

Harmit Singh was highly amazed to see such dryness. He then remembered the words of Satguru ji.

Gur mkhvaalae sikhan theek.
Lok parlok rakhae tehkeek.

Harmit Singh felt solaced and convinced that the Satguru took care of his disciples in both worlds.

Eih kudrat kuee prabh vartaaee.

Guru mm Singh raajan melee.

Harmit Singh was convinced that this was a miraculous act of Satguru Ram Singh ji who was the king of kings.

Kehae baith tehi khaand na bheejai.
So ab saachai saach pateejai.

Satguru ji had told him that his sugar would not get wet. Harmit Singh found the words of Trueguru to be an eternal truth.

Boree khaand ladaaee saaree.
Aaiye nij greh ko kar tiaaree.

Harmit Singh loaded sugar in a cart and reached his village safely.

Bhai Harmit Singh was still in a state of trance. Although he had reached his Village still his heart & soul were in Sri Bhaini Sahib. He was unable to console himself and had an eager desire to see Satguru ji again. Thereafter he paid number of visits to Sri Bhaini Sahib. During these visits he had the opportunity of witnessing a number of miraculous deeds, which he narrated to Sant Dhian Singh, and covered in subsequent chapters in Satguru Bilas.

SOME MIRACULOUS DEEDS

(I)SANT KESAR SINGH CHAWINDA

He was a great saint of his time. He was fully devote to Satguru Ram Singh ji. He stayed at Gujranvvale fo a long time, held religious congregations and blessed man persons with Naam. He was not only a revered personali but people reposed full faith in him due to his hi spiritual status. Ganda[3] Singh was one of his staunc devotees. Sant ji also had great affinity for him. One day

Ganda Singh was sitting in a congregation with Sant ji when some one reported that the mill adjoining Ganda singh's mill had caught fire. The fire was spreading fast and was expected to engulf the mill of Ganda Singh as well.

The mill under fire was a cotton mill and ran on diesel engine. So apart from cotton, a lot of diesel and kerosine oil was stored in drums. All the material stored being highly inflammable the fire spread fast.
Since, Ganda Singh was running a saw mill. His courtyard had stored wood, saw dust and oil. All this was also inflamable.

When Sant Kesar Singh ji came to know about that he asked another devotee Sunder Singh to make a hole in the wall dividing both the mills to give way to the fire. Sunder Singh hesitated a bit to follow Sant ji's order. On this Sant ji rebuked him for not carrying out the order. Sunder Singh ultimately went and made a big hole in the wall. To his astonishment the moment he made the hole in the wall the fire stopped advancing towards Ganda Singh's mill.

The actions of spiritually elevated persons are different from the thinking of normal human beings. Their very pfgsence creates high intensity megnatic vibrations which Creates a noble and religious atmosphere all around. Guru Gobind Singh ji has stated about such an ascetic who lived in a jungle. He stated-- _

Kahoon singhanee doodh bachhae chaunghaavai.
Kahoon singh lai sang gauaana charravai.
Dasam Granth P-151
Somewhere the lioness was causing her milk to be sucked by the calves; some where the lion was grazing a herd of cows

Such was the celestial effect of the spiritual attainment of the saint that the lion & cow lived together.
Sant Kesar Singh ji Chawinda had similar celestial effect on all present in the congregation.

(II) AMAR SINGH OF GURU SAR

Amar Singh was a devotee of Satguru Hari Singh ji but suffering from T.B. Upto l900AD this used to be an incurable disease. It was a severe winter. Satguru Hari Singh ji drank a mixture of churned curd and water. After drinking a little bit he gave the rest to Amar Singh to drink. At first Amar Singh hesitated, thinking of his disease and the winter season, however, he reposed full faith in Satguru ji and drank it. He got fully cured of his incurable disease.

Showing miracles is not considered to be too great an Hchievement. In sikhism these are very ordinary deeds and Shown for the benefit of the people only. what to talk about the Guru and his enlightened saints, miracls had

been shown b the do s of the Guru. When Baba Daya Singh ji went to meet Aurangzeb and present him the Zafar Nama written by Guru Gobind Singh Ji he asked him to show miracls. Next day Baba Daya Singh took a dog along with him. The dog answered all querries of the emperor This is a historic fact.

The miraculous deeds of saints and Satguru are beyond the comprehension of ordinary human beings. No human norms or logic can justify these. One has to have faith in such personalities.

THE TWELVETH 1NCARNATION

Satguru Nanak Dev ji had prophecied in Janam Sakhi about his twelveth incarnation. Having declared to live all through the kalijug in one form or the other he stated as under

Jugaa jugantar Satguru doosar hoaa na hog.
Choumasee Jaamae dhaar kar paachhae bhaiyaa alop
Satar jaamae bhagat jan choudan satgur mae
Gurmukh hoae so mill rehai manmukh lahai sajaae
In all the ages only one Satguru has appeared.
Neither the other one exists and nor he will ever appear. In kalijug he would live in eighty four bodies and then only disappear. out of these seventy times he would appear as saint and fourteen times as Lord king. The gurmukh, the pious souls would recognise the Lord and the self willed ones would be punished.

Guru Nanak said, "Dear Ajitey the twelveth incarnation would be exclusively distinctive. He would take shelter in the name of the Lord. He would himself contemplate on Naarr and make his disciples also to contemplate on Naam only"

Again Guru Gobind Singh ji admonished in gurind Nama as under--

T hifi khastami sur gur vaaraa.
Bhasmant nagar satiludh kanaama.
It would be the sixth of luner date and thursday, when I would appear in my twelveth incarnation on the banks of river Satluj.

Satguru Ram Singh ji appeared on the night of fifth & sixth luner dates, after midnight. Thus proving the version of Guru Gobind Singh ji. The appearance of twelveth incarnation finds reference in other sikh ancient literature as well.

THE BIRTH AND CHILDHOOD

The Primeval Lord blessed Baba Jassa Singh and Mata Sada Kaur to be the reverend parents of the twelfth incarnation of Guru Nanak Dev ji. It was Thursday, the 3rd of February, 1816 AD. (Magh Sudhi Panchmi, 1872 Bikmmi), i.e., The Basant Panchmi day.

On the night of 3rd and 4th February, a mysterious supernatural happening took place, when an oval shaped lifeless piece of flesh having no signs of human organs was born. Everybody at home inlcuding the midwife were not only astonished but even considered this as a bad Hmen. In accordance with the prevalent Hindu rituals, they buried this piece of flesh in the ground. The mother took her bath and the midwife also left for her home. The entire family was in a deep shock and distress over this unnatural happening. Their joy, however, knew no bounds when they saw a dazzling light in the room and a baby boy playing in the cot. In the meantime, the midwife had spread news of the above unnatural happening amongst other women of the village. The news spread like wildfire and curious ladies started rushing to the house of Baba Jassa Singh ji. The ladies of the village who came to express thrir sorrow and grief on the unnatural happening were astonished to see the charming face of the baby. They, in fact, felt blessed to have a glimpse of the baby. The midwife when came to know about the baby herself came to see him and remarked, "The baby is not an ordinary human being of flesh & blood but a supernatural being." The baby was named Ram Dhan who was later popularly known as Satguru Ram Sngh ji.

As a child Guru Ram Singh was altogether different from other children. His actions and behaviour were supernatural. He would never weep and always look cheerful and smiling. The mother also paid extraordinary attention on timely feed, kept him always clean and tidy

As a child, he seldom played with other boys of the village; rather he would keep himself aloof and busy in murmuring the God's name i.e. Naam Simmn. At times He would be seen singing Gurbani with his mates. He had no interest in worldly affairs and devoted most of his time in prayers. His father tried his best to allure him to other activities but failed. Even his marriage at the early age of seven could not change his mind.

In his youth, he grew up as a stalwart handsome figure with a broad forehead, beautiful eyes, sharp nose, thin delicate lips, raised neck, long arms and a robust build He was liked by everyone for his modest, calm and serene nature. .

SOLDIER IN THE ARMY

Sardar Kabul Singh, the brother-in-law of Satguru Ram Singh ji succeeded in persuading him to join the army. During his stay in army from 1837 to l845, apart from His military activities, Satguru Ram Singh ji remained regular in His prayers, meditation and other religious routines. During this period, Subedar Kahan Singh had become his disciple. In fact he was the first to realise the divine powers of Satguru Ram Singh ji. Whatever the Guru uttered in state of trance was always proved to be true. Everybody in the army therefore started respecting him as a divine figure, and called him Bhai i.e. a learned person of Gurbani, Sikh tenets.

Over a period his fame spread further and the colleagues in army started calling Satguru Ram Singh ji as Mastana. All the army personal followed Satguru ji and started contemplating on Naam. So their unit was named as unit of devotees.

Satguru ji used to go out and meditate in solitude.

During the Khalsa rule the soldiers too were required to wear certain ornaments egqchaplet, wristlet etc. Satguru ji was meditating at a lonely place, when some soldiers of another unit asked him to give them his clothes & ornaments. Satguru ji obliged them immediately. They however insisted on even putting his turban off and did not listen to Satguru ji's reply. On their insistance Satguru ji put off his turban and cursed them, "May you be uprooted."

Satguru Ram Singh ji did not like the increasing deterioration amongst sikhs, who had even resorted to drinking and eating meat. Somtimes he used to grind two bricks together. When asked he would reply he is busy in extirpating the wicked and sinful khalsa."

Once Punjab Singh Jamandar (a junior rank in army) came to Satguru ji who was then meditating on Naam. Satguru ji asked him to seek anything he liked. On assurance of Satguru ji that he would fulfill any of his demands, he said, "If you are so pleased then give me meat, wine and a prostitute."

Satguru ji got annoyed on this and cursed him saying "you would rot and die of fusion." He died in a few months due to fusion of his body.

GURU GADDI

In 1898 Bikarmi ie., 1841 A.D., the Sikh army on their way to Peshawar stopped over at Hazron, the head quarters of Satguru Balak Singh ji. They learnt about the popularity and spiritual greatness of Satguru Balak Singh ji. The soldiers sought permission of their commander to pay their respects to the great Guru. Satguru Ram Singh ji also went to pay his reverence to Satguru Balak Singh ji along with other soldiers. Un seeing Satguru Ram Singh ji, Satguru

Balak Singh ji at once recognised him. He said, "0 Thakur ji, l had been waiting for you since long." Satguru Balak Singh ji performed formal ceremony by offering five pice and a coconut to Satguru Ram Singh ji and thus vested him with the sacred leadership of the Sikhs on Asu 1 of 1898 Bikrami ie., September 1841 A.D. Satguru Balak Singh ji ordered his disciples to obey the commands of Satguru Ram Singh ji, henceforth.

BATTLE OF MUDAKI

The first battle was fought between the Khalsa and the British armies at Mudaki on 18th of December, 1845. Before departure, the Sikhs of the regiment requested Satguru Ram Singh ji to pray for their victory in the battle. The sikhs prepared Karrah Parshad and started waiting for Satguru ji. As soon as he reached there he felt irritated and threw away the tray containing Karrah Parshad. He rebuked the Sikhs for their low and despicable act. On bgjng asked Satguru ji said that the Karrah Parshad had been prepared by the water polluted by Hukka (bubble gubble). The sikhs enquired from the confectioner and he gccepted his gum.

Guru Gobind Singh ji has ordained the Prashad to be offered to Guru to be prepared in a specific way by only a Gursikh and not a confectioner. He had desired this to be prepared by following pure and chaste practices only. The sikhs of that period however had forgotten all this and degraded themselves too much.

Satguru Ram Singh ji stood for some time facing the sun and then declared, "You can't be victorious however hard efforts you may put in as you have forgotten the teachings of the Guru." Saying this, he threw his gun into the river Satluj at Harike and left the army for good. On being asked by the Sikh Sardars, Satguru Ram Singh ji

replied,' I am throwing my gun today, you will throw it tomorrow. You are bound to be defeated due to the treachery of your own Sardars."

SATGURU IS BEYOND BIRTH

Like the primeval Lord His incarnation in form is also beyond birth. He appears on earth as and when he likes 21nd goes back to his abode as per his will. Gurbani Vouchsafes this as--

Sankat nehee parai jon nehee aaval
Naam niranjan jaa ko rae.
Kabeer ko suaamee aiso thaakur
Jaa kai maaee N baapo rae.
P-339

He does not fall into misfortune and he does not take birth; His name is immaculate Lord. Kabeer's Lord is such a Lord and Master, who has no mother no father.

Guru Arjan Dev ji further substantiates this as
Sagalee thheet paas daar raakhae.
Asttam thheet govind janamaa see.
Bharam bhoolae nar karat kacharaaein.
Janam maran tae rahet naaraaein (rahaao)
Kar panjeer khavaaeiou chor.
Ouhu janam N marai rae saakat dhor.
Sagal paraadh daehi loronee.
So mukh jalo jitu Kehehi thaakur jonee.
P-1136

Setting aside all other days, It is said that the Lord was born on the eighteth luner day. Deluded and confused by doubt, the mortals practice falsehood. The Lord is beyond the birth and death. (Pause) you prepare sweet treats and feed them to your stone god. God is not born and he does not die, you foolish,

faithless cynic. You sing and praise your stone god. This is the source of all your mistakes. Let that mouth be burnt, which says that our Lord and Master is subject to birth.

Thus Satguru Arjan Dev ji condemns the faithless cynic and wishes his mouth to get burnt who says that the Lord and Master has born like normal human beings. This gets proved by the following historic facts.

At the time of so called birth of the incarnation of the primeval lord there appeared extremely dazzling light after which a babey boy was seen in the laps of the mother. The same happened at the time of Guru Nanak Dev ji's birth too. Also when he decided to go back to his heavenly abode nothing was found under the sheet covering his body. That proved that he was not an ordinary human being of bones and flesh.

The appearance of Satguru Ram Singh ji in human form proves beyond all doubts that the Satguru is beyond birth. Once Satguru Ram Singh ji was sitting in a Cgngregation. Baba Jassa Singh the father of Satguru ji was also sitting there. Satguru Ram Singh ji asked his father, "You might have thought that I was born in you family, tell the congregation all that happened on that night." Baba Jassa Singh narrated the details as explained above. The birth of Satguru Ram Singh ji has proved beyond all doubts that at the time of birth of the incarnation of the Lord something mysterious does happen under the cover of dazzling light.

TRUEGURU IS UNRELATED

The attribution and qualities of the Lord in form and the formless are the same. Both are omniscient and

unrelated. Guru Gobind Singh ji States--

Na taako koi taat maatan na bhaayen.
Na putran na poutran na daayee na daayean.
Dasam Granth P-40
He hath no father, mother and brother, He hath no son, no grand son and no male and female nurse.

When Satguru Gobind Singh ji prepared Amrit, He started blessing it to the poor and down trodden ones, Who then felt morally elevated and honoured. Some of the Masands requested

Mata Gujri ji to ask Satguru ji to give Amrit to the kings of hill states too. Satguru ji refused to do so as they would not feel honoured by this invaluable gift and make fun of it. Mata ji got annoyed and said if it was so then she would bestow gurgaddi upon grandsons. Satguru ji replied "O mother, I will not let live any of your grandsons."

Satguru is though related, he is unrelated also. He does not get attached to his sons, mother or father.

THE NANDERH EPISODE

At Nanderh when Guru Gobind Singh decided to live in disguise, he disclosed his will to leave for his heavenely abode. He shared his decision with sikhs and got the funeral pyre ready. He got a canvas curtain erected around the Pyre and decided to vanish at midnight. He dressed himself as a soldier and adorned all the weapons. He ordered the sikhs to sit away from the curtain with their backs towards the pyre. He also forbade them to search the ash of the pyre and build any memorial there. Anybody who would do so, would have his family extincted.

Guru Gobind Singh ji then lighted the pyre bade

farewell to sikhs and vanished with his favourite horse
The following facts deserve to be considered seriously.

l. The sikhs when searched the pyre could not find
any traces of the weapons or bones.“

2. After some times some saints[5] arrived. The were surprised to see sikhs lamenting the death of Guru Gobind Singh ji. They told them that they had met Guru Gobind Singh ji hunting a short while ago. He asked us to tell you not to lament him. °

3. Two Maharatha brothers Rustam Rao[6] and Bala Rao were imprisoned in the fort of Pune. They prayed to Guru Gobind Singh for help. Guru ji appeared there on his horse, asked them to catch hold of the stirrups. He brought thgm out of the fort and dropped at Manmad where Gurdwara Gupatsar exists.

4. When Guru Tegh Bahadur's head was brought to Anandpur Sahib, Guru Gobind Singh ji built a befitting memorial. Why he forbade the memorial to be built for himself is a mystery. Again a horse of superior breed is being kept ready even today so that when Guru Gobind Singh ji reappears, he is able to use it. This horse is being kept only for Guru Gobind Singh ji and none else. The only reason is that Satguru ji never died at Nanderh but disappeared mysterously with assurance to return again.

Even if we agree that Guru Gobind Singh ji left for his heavenely abode at Nanderh, when the pyre was searched only a small sword could be found in the ash. How could this be possible as he had heavily adorned himself with all the weapons which weighed around 100 Kgs. The Nanderh episode was thus only a delusion into the eyes of the then rulers. Satguru ji desired to spend

rest of his time in disguise as per his will.

TEMPERING LITERATURE

It has been a great misfortune that many a literate persons have tempered the writings of our Gurus to satisfy their own selfish ends or appeasing their English masters. The Maharaj a of Patiala organised a meeting of Sikh leaders and the clergy. The purpose of the meeting was to discuss the future of sikh panth and take necessary steps for its advancement. I also reached there. I was however astonished to see all the sikhs leaders enjoying whisky. Out of about eighty delegates seventy four were almost fully drunk. I was sitting alongwith Hari ji the son of Bhai Sahib Kahan Singh ji of Nabha, Jathedar Udham Singh Nagoke, Teja Singh Akarpuri and a few more During talks it was revealed that one sikh by name Partap Singh came to meet S. Narain Singh the father of Bhai Sahib Kahan Singh ji. This Partap Singh had been employed as a punjabi teacher in Chief college, lahore. Partap Singh stated that he had been appointed only to temper the old historical decuments to such an extent that those should not find any reference to the appearance of Satguru Ram Singh ji. He said that he had tempered the old documents to such an extent that even he could not set these right afterwards.

In the Janam Sakhi too they changed seventy to seventy four and fourteen to ten, only to prove that there would be only ten living Gurus. The truth of prophecis does not depend on the words written in books. The writings are only for the information and knowledge of the readers. These alteration can not alter the incidents yet to happen. Incidents do happen as destined.

Satguru Ram Singh ji fully implemented the tenents of belief and the code of conduct as prescribed by Guru Gobind Singh ji. He used to say, "I am only propogating

the orders of Guru Gobind Singh ji. A watch man is not too senior a person. I have the responsibility of implementing every thing written by Him," Again he would caution everyone, "The sun can rise in the west, However whatever Guru Gobind Singh ji had told about future would happan word by word." Thus the order of the Guru is irrevocable. None can alter it.

Guru Gobind Singh has warned that the future is very bleak, The corruption would be at its peak. The Kaliyug would adversely affect the minds of the people. Their living style, eating habits and regard for relationships would be worst. The honour of ladies would be at stake. Sensual activities would be unimaginably worst. Inebriation, Vgluptuousness would be the order of the day.

At homes also there would be no harmony. All the members of the family would be self-willed. Each one would have his own way of living and thinking. There would be no unity and the chaos would prevail.

The only escape would be refuge under Satguru, contemplation on Naam and recitation of Gurbani.

THE HIGH AND THE LOW

The Sau Sakhi stated about Satguru Ram Singh ji that,

Ram Singh Uch neechan darai.
Awami eak rasoodee kami.

Ram Singh would bring down the level of the high class and raise the level of depressed ones. He would bring them all to the same level.

In some books the word Uch has been changed to uth by those who tempered with history. During the period

of Satguru Ram Singh ji the sikhs who had been blessed by Naam by Satguru ji treated each other with same respect. They never bothered about the level of the other due to his wealth or cast. When they came to Sadh Sangat their offerings got intermingled their was no other identification. All had mutual regard for each other.

There was a rich man Virsa Singh of Nusheherae Virkan. He was brought to the Namdhari fold by Maghar Singh a potter. Before partition of the country when agricultural land was being purchased Virsa Singh too purchased a square of land. He asked Maghar Singh to purchase, but his financial position did not allow him to do so. As Maghar Singh was instrumental in bringing Virsa Singh to Namdhari fold, He paid for the land of Maghar Singh as well, he just wanted to thank him for his generocity. He as well assured him that he may pay back if he has the capacity to do so any time in future As for as he was concerned he did not need it. Such was the relationship between the high and the low. Satguru Ram Singh ji thus brought both the high and the low to the same level.

ALLOTMENT OF LAND

The other day Giani Harbans Singh had read out an article regarding purchase of land at Jiwan Nagar. His statement was not well founded as he did not know certain facts. The reality is that the land as per the booking of an individual has been alloted to him and he has started cultivating it also, the formal registeration process in their names has yet to be undertaken. The land which covered about twenty five villages was purchased for Rs. twenty five lakhs a year before partition. Some of the land was lying uncultivated as well. As the Namdharis started shifting from west punjab, they were all accomodated in

this area. The agreement with purchasers was-

--one square of land would be 25 acres.

--cost would be Rs. 5500/-

--rich buyres would be alloted land at two places..

3/-4th would be cultiviable and l/4 barren.

As a result of this deal about eighty squares of land was found to be extra. So while making final allotment, the following system was followed-

1) There were some low cast sikhs so 29 squares of land were allotted to kamboes and 26 to sainies. Keeping m account their financial status they were allotted this land at one place and that also as per their own choice.

ii) Number of poor sikhs who used to work as labourers with rich farmers too were allotted land varying from 1.25 to 4 acres free of cost.

iii) It was decided to open a school, so that the children of these villages could receive education. Some land was reserved for the school which would meet the financial requirements of the school.

iv) Another common facility was langar, the community kitchen. Some land was reserved for this also. With the grace of Satguruji all the Namdharis could live together and perform their religious activities without any interference.

This could all be possible with the grace of Satguru and the close cooperation of Sadh Sangat.

--Now it is time for nitnem. This is an important activity for which we all have taken birth. Without nitnem not only rest of our activities but even the life itself is

Useless. So I would like to emphasis on its importance
UH all of you. You must follow the doctrains of the Guru
and spend maximum time on contemplation on Naam.

Notes

1 This updesh was delivered by Satguru Partap Singh ji Bangkok on 11-2-1951.

2 From here the narration of episode of self experience Harmit Singh, as stated in Satguru Bilas starts.

3 Suba Ganda Singh Delhi

4 See Suraj Parkash P-6341.

5 See Panth parkash Giani Gian Singh ji P-1725 and S Parkash, P-6338, 6339.

6 See Suraj Parkash, P-6344.

Updesh-5

EUOLOGISATION OF GURU TEG BAHADUR

The writer Dhian Singh started The tenth chapter of his book Satguru Bilas with the euologisation of the ninth Guru, Guru Teg Bahadur ji. He stated-

Deenan kae dukh daahan ko.
Ar gaahan vaa sukh saar na ko.

Satguru Tegh Bahadur ji was a great well-wisher of the poor. He eradicated the miseries of the poor and destroyed their enemies as well. There was none else who could do so.

Paapan moo] ukhaamn ko.
NU Sant dhram ubaaran ko.

Satguru Teg Bahadur uprooted the tyrants and the sinners. He protected the saints and the righteousness.

Dukh daaran maetan ke hit vaa,
Dhar ke sabh bhaar utaaran ko.

Satguru Teg Bahadur ji delivered his disciples of the most dreadful agony and lethargy. He was the only one who could provide relief to the whole world and cure all the miseries.

The head of a family resolves to provide all the comforts to his family. Owner of a town might care for his town. Thus every one has a vested interest in safegaurding himself or his concerns. It is only the Satguru who takes responsibility for providing relief to the entire world. All others have limited interest just to the extent of their involvent. The Satguru being unrelated is free of all biases. As creater of the whole world he takes care of all the humanity without being let known to anybody

Avtaamn je ka] ke nal” naam

Gur Teg Bahadur paar na ko.

All those who had taken birth but were incapable of crossing the ocean of mundane themselves, could crossover with the blessings of Guru Tegh Bahadur ji.

INCARNATION AS GURU NANAK

Before the incarnation of Guru Nanak the law and order situation had taken an extremely ugly turn. The brutality of Muslims had crossed all inhuman limits. The Hindus were oppressed. The temples were being razed to the ground. The Hindu women were being humilated. The saints were being tortured and killed. Many of them were attacked by wild dogs and killed. Many were nailed alive and encased in the skins of wild animals. Hindus were being forcibly proselytised to Muslim religion. In case they refused to be proselytised they were tortured mercilessly and killed. Beautiful Hindu women were forced to accept Muslim husbands. The Muslim priests were bribed to pass verdicts to suit somebody's tastes. The liers had a nice time.

Thus it was under such a deteriorating situation where all peace loving, god fearing people were being mercilessly tortured, that Guru Nanak had to incarnate and give solace to the people. This fulfilled the pledge of Lord Krishna also that he did take birth when the weak were oppressed and the saints tortured. Guru Gobind Singh ji had also stated--

Jab jab hot arist apaaraa.
Tab tab deh dharat avtaaraa.
Dasam Granth P-l55
Whenever numerous tyrants take birth, then the Lord manifests himself in physical form.

Thus the primeval Lord incarnated as Guru Nanak. These days the literates with university degrees have become atheists. They have no faith in spiritualism and do not believe in the incarnation of primeval Lord. They regard Guru Nanak too as a normal human being. Gnly the mortals take birth and die. The Guru is beyond the cycle of birth and death. If we believe that Guru Nanak was born like normal human beings, then we would have to accept his death too. However when Guru Nanak's body was lying covered with a sheet, both Hindus & Muslims argued to claim the body and carry out the last rites as per their customs. This was so because both the factions regarded him as their lord. However when the sheet covering the body was removed nothing could be found there. The body had disappeared miraculously. This indubitably proves that the primeval lord is beyond the Cycle of birth and death. He incarnates and goes back to hiS abode as per His own will and programme. Gurbani further vouchsaves this as--

Ek moorat anek darsan keen roop anek.
Khel khel akhel khelan ant ko phir ek.
Dasam Granth P-5

Thou, the one entity, appearest as many creating innumerable forms. After playing the world drama, when thou will stop the play, thou will be the same once again.

Also--

Baajeegar jaisae baajee paaee.
Naanaa roop bhaekh dikhlaaee.
Saang outaar thhamiou paasaaraa.
Tab eako eakankaaraa.
P-736

The actor stages the play, playing the many characters in different costumes; But when the play ends, he takes off the costumes. Again he is the one and only one.

Thus the primeval lord appears on the world's sc to give solace to the suffering humanity and vanishes a completion of his task.

CHARACTERESTICS OF INCARNATIONS

The primeval lord considered to be without any c creed, colour has been regarded as the supreme power; incarnation in form has been named Satguru in Gurb Like the formless Lord his incarnation as Satguru t enjoys all the qualities. In Gurbani the qualities of Sat though expressed at length still it says that the words an intelligence of any writer falls short to describe the virtu of Satguru in totallity. However some of his virtues enumerated below so as to understand his magnanimi and limitlessness to some extent,

1) THE UBIQUITOUS LORD

The primeval Lord as formless and in form can n be looked upon separately. The form of Satguru can sub divided into two. In one form he always exists in the world as saints, sages and noble minded spiritual personalities to continuously motivate the people to follow the path of truthfulness. In the second form he appears for a particular cause eg. Ram, Krishna, Narsingha, Nanka. In this form he completes his self assigned task and goes bagk to his heavenely abode.

However He is all pervading. He exists in everything that we see in this world. He does appear under different names and garbs to delude us, but he is one and only one.

ii) OMNIPOENT

Guru Gobind Singh was busy worshipping the fire at

the temple of Naina Devi under the supervision of Pandit Durga Datt. Some people do not believe that Guru Gobind Singh ji worshipped the goddess. They say when the goddess was seen sweeping the premises of Guru Nanak why should Guru Gobind Singh ever need to worship her. To clear this doubt I would request them to study the writings of Guru Gobind Singh and then assess for themselves as to what was worshipped by Guru Gobind Singh ji. He states--

> Taihee durga saaji kai daitaa da naas karaaiaa.
> Taithon hee bal raam lai naal baanaa dahsir ghaaiaa.
> Taithon hee bal krishn lai kans kesi pakar ghiraaia.
> Dasam Granth P-119
> O'Lord! By creating Durga, thou hast caused the destruction of demons. Rama received powers from thee and he killed Ravana with arrows. Krishna received powers from thee and he threw down kansa by catching him by his hair.

Thus, see the Goddess Guru Gobind Singh ji worshipped was in fact the supreme power of the primeval Lord

While this worship was in progress Guru ji one day, went out for hunting. He killed innumerous birds and animals and brought them to the temple. Pandit Durga Datt was surprised on this act and said, "During worship such a heinous crime should not have been committed." Satguru ji just uttered-'goz away.' Instantaneously all the dead birds and animals became alive and went back to their respective nests and dens. Satguru is all powerful, so he did this Pandit ji had however regarded him as an ordinary human being. Gurbani substantiates this as-

> Haran bharan jaa kaa naetar for.
> Tiskaa mantar na jaane hor.
> P-284
> He destroys and creates in the twinkling of an eye.

No one else knows the mystery of His ways.

Thus the Satguru is omnipotent. He is always unblemished. He neither becomes guilty of killing innumerous creatures nor praise worthy for creating the universe. Now a days we do try to copy Guru Gobind Singh ji for hunting. Wheras Guru Gobind Singh was capable of granting life to all the killed animals we can not even remake the beak of a bird.

iii) PARENTAGE

Guru Gobind Singh ji states in Dasam Granth--

Na taa ko koi taat maatan na bhaayen.
Na poutran na pautran na daayaa na daayan.
Dasam Granth P-40
He hath no father, mother and brother. He hath no son, grandson, and no male and female nurse.

This is so because He incarnates as per his own will and plans. He is beyond the cycle of life and death. He Only adorns a family just for name's sake. He appears on ,his earth only to redeem the society from distress and Suffering.

iv) SWEET TONGUED

Gurbani states--

Mith bolarraa jee har sajan suaamee moraa.
Ho sammal thhakee jee ouhu kadae n bolai kouraa.
P-784
My dear Lord and master, my friend speaks so sweetly. I have grown weary of testing him, but still he never speaks harshly to me.

Also--
Sajan maiddaa chaaeeaa habh kehee daa mitu.
Habhei jaanan aapanaa kehee na thaahae chitu.
P-1096
My joyful friend is called the friend of all. All think
Him as their own, He never breaks anyones heart.

He is the well wisher of the entire humanity. He does not only belong to the community in which He appears in a particular form but to the entire humanity.

V) INFINATE NAMES

Gurbani states thus--
Kirtam naam kathhae taerae jihaebaa.
Sat naam taeraa paraa poorabalaa.
P-1083
with my one tongue I chant the names given to you.
Satnaam is your perfect primel name.

The devotees remember the lord by numerous names given to him according to his deeds in the world. Thus they remember him with these infinite names. None can limit the limitless. Gurbani further adds--
Eaek jeeh gun kavan bakhaanai.
Sehas fanee saekh ant N jaanai.
Navtan naam japai dinu raatee.
Eik gun naahee prabh kehi sangaa.
P-1083
which of your glorious virtues can I chant with my one tongue. Even the thousand headed serpent does not know your limit. One may chant new names for you day and night, but even so, O God, no one can describe even one of your glorious virtues.

Thus the Satguru is beyond the conception and admiration of human beings. None can comprehend him

fully.

vi) SIX SUPREME VIRTUES

The Primeval Lord and his incarnation the Satguru only are vested with the following specific qualities-

a) Complete knowledge (Sampuran gian)
Only the Primeval Lord and Satguru have the total knoweldge of the universe. None else can have complete knoweldge of present, past and future.

b) Complete prosperity (Sampuran Laxmi)
The Primeval Lord and Satguru only are the custodions of entire wealth of the universe. It never ends.

c) Complete sovereignity (Sampuran aishwariya)
They only enjoy spiritualsim of the highest order.

d) Comeliness (Sampuran sundarata)
He is extremely pretty, none can match him. Guru Gobind Singh ji has described the beauty of Satguru as

> Kanjalak nain kamboo greevahi katti kehar kunjar gavan.
> Kadli kurank karpoor gatt bin akaal dujo kavan.
> Dasam Granth P-131
> His eyes are like lotus, neck like conch shell, waist like lion and gait like elephant, legs like banana, swiftness like deer and fragrance like camphor, non-tempore Lord! who else can be except thee with such attributes.

Thus there can be no buman being to match the elegance of Satguru.

e) Unmatched glory (Sampuran yash)
The Satguru only earns total fame and recognition. He

has everything that one needs. In spite of this He is the greatest renunciator as well. He does not feel attached with worldly amenities. He does not like to grab anything.

f) Monastiem (Sampuran Vairaag)

He is the greatest renunciater. He keeps on granting boons and everything else to meet the people's requirements.

PRAISE OF SATGURU RAM SINGH JI

Sant Dhian Singh ji further narrated the visit of Satguru Ram Singh ji to Amritsar. He stated-

Guru Ram Singh sudha sar aaiye hai jis bhaaia
Sunno sarotaa kaan dae jih bidhi kahi sunaaiae

Bhai Harmit Singh had acccompanied Satguru Ram Singh ji on that trip. So he narrated all the details to Sant Dhian Singh; who wrote in Xth chapter of his book. Sant ji requested the readers to listen to it atttentively.

Vaahi su ram mrigind guru.
Jas chand jo mat anandeh moorat.

Satguru Ram Singh ji was astoundingly marvellous. He was unbelievably wondrous. Gurbani stated-

Ascharaj roop rehant janam.
P-1359

His form was wondrous and amazing. He was beyond the cycle of birth and death. Gurbani also substantiated that-

Sagalee thheet paas daar raakhee.
Astam thheet govind janmaa see.
Bharam bhoolae nar karat kachraaein. ’
Janam maran tae rehat naaraaein. 1
P-113

Setting aside all other days, It was said that the Lord was born on the Sth lunar day. Deluded and confused by doubt, the mortals practice falsehood. The Lord is beyond the cycle of birth and death.

The ignoramus people have kept only one date for the incarnation of primeval lord. These deluded and utterly confused persons do not know that the Almighty Lord and Satguru are all pervading. He is beyond the cycle of life & death. People keep regarding him as son of Kalu or Nand. However kabeer states-

Tum jo kehat ho nand ko nandan
nand su nandan kaa ko rae.
Dharan akaas daso dis naahee
Tab eihu nand kehaa thho rae.
P-338
You say that Krishna was Nand's son, but whose son was Nand himself. When there was no earth or ether or the ten directions, where was this Nand then.

Sankat nehee parai jon nehaee aavai
Naam niranjan jaa ko rae.
Kabeer ko suaamee aiso thaakur
Jaa kai maaee n baapo rae.
P-338
He does not fall into misfortune, He does not take birth. His name is immaculate Lord. Kabeer's Lord is such a lord and master, who has no mother or father.

Thus, though he is beyond the cycle of birth and death, still when he incarnates in human form he adorns some one as his father & mother just for name's sake.
The Satguru is always sweet tongued. His celestial look can cast spell even on his enemies and convert them to

his loyal disciples.

Muskava! nand mukand jabai,

When He smiles a bit, the disciples feel utterly solaced. Gurbani states this as--

Mith bolarra jee har sajan suaamee moraa.
Ho sammal thhakee jee ouhu kadae n bolai kouraa.
P-784
My dear Lord and master, my friend speaks so sweetly. I have grown weary of testing Him, but still he never speaks harshly.

Thus the Satguru never loses his patience. He gr even his enemies and antagonistics with a smile.

Sukh kand marzo haribhaavarz poorat.

The Satguru is the spring head of amenities and fulfi the desires of every one.

Poojat ind narind fanind
Japai jan brind sa gobirzd Surat.

The deities like Inder, Shesh Nag and kings worshi the Satguru earnestly. All the human beings worship th Satguru whole heartedly. Such a Satguru is the immo Lord. He is beyond the cycle of birth and death.

Pag kanj rnarzind so barzdat hai,
Jan dhian mrigind sadaa dukh doorat'.

The feet of Satguru, which the devotees worship like the lotus flower. The writer Dhian Singh states tha the lotus feet of the Satguru relieve the devotees of utte distress and agony.

THE AMRITSAR VISIT

Gaath Harmit mrigind uchaarae

Sanno Singh satguru ke piaarae
Sri gur ko Amritsar aavan.
Kaatik deep maal man bhaavan

Bhai Harmit Singh ji then stated details of the visit of Satguru Ram Singh ji to Amritsar on the occasion of Deepmala ie Deepawali.

Sudh jabai gorian sun paaee.
Lagae karaavan sehar safaaee.
Likhia aaiya guru agaaree.
Sangat bheer hamrae sang bhaaree.

As soon as the local authorities learnt about the visit (jf Satguru Ram Singh ji alongwith a large number of devotees to Amritsar, they started cleaning up the area, where He would like to camp and hold the function. Giani Gian Singh ji has written in his book Panth Prakash that Satguru ji was accompanied by twenty thousand devotees.

Sunder birchh talaab kinarae.
Uohan kara safaaee saarae.
Chaati wind darwaazae joee.
Aahi pasand jaae ham soee.

Satguru Ram Singh ji camped once on the bank of Sabdoo pond outside the gate of Sultanwind on his second visit he stayed out side the Chatiwind gate on the pond of Gharrial. The authorities started sweeping the area as per the requirement of Satguru ji.

Gorian hukam thhaanio deeaa.
Kam safaaee jaha gur jeeaa.
Tino thhaaae veh keen safaaee.
Kaetak bandae deeae lagaaee.

The local authorities deputed a number of persons to clean the area as desired by Satguru ji.

Tamboo laagae saaiaavaan.
Palang dasaaio singhan aan.

Tents and sunshades were erected and a bed also spread for Satguru ji.

Aavan jab sanniyo prabha kaeraa.
Main bhee jaa pohunchiyo tiss baeraa.

As soon as he (Harmit Singh) learnt about the arrival of Satguru Ram Singh ji, he reached there too.

Maharaj rajan pati raaee.
Cheenee ghorree aahi darraaee.

Satguru Ram Singh ji reached there on his white horse The glory of Satguru ji was suberb. The Satguru was the emperor of emperors. Guru Gobind Singh ji described such a Satguru as--

Raajan ke raaja mahaaraajan ke mahaaraajaa
Aiso raaj chhodi aur doojaa kaun dhiaaeeai.
Dasam Granth P-132
He is the king of kings and emperor of emperors,
who else should be meditated upon, forsaking such
a supreme monorch.

In vernacular the word Raja meant the one who would meet the requirements of all to their satisfaction. In olden days the Rajas (Kings) used to take a part of crop from farmers and store it in bins. In the event of drought they would supply the food grains to the people of their states So the word Raja came into being. However the Satguru is the king of kings as he meets the needs of the universe Thus the magnificient and celestial Satguru Ram Singh ji reached there on his white horse.

Sabe Sang tarang savaarae.
Aar sikh bhee bheerra bhaarae.

Satguru ji was accompained by his numerous disciples and subas on their horses.

3,7

Poor mhio nabh dhoor audantee.
Sangat singhan sang suhantee.

Though the atmosphere became extremely dusty still the gathering of devotees was elegant.

Palangh bimajai Sunder roome.
Chhor ghor baithae tehi poome.

The all perfect Satguru ji dismounted his horse and gat on the specially spread bed.

Bahut fraakh divaan madaan.
Saaivaan tame gur bhaan.

The planning and setting of the area for performing the kirtan and for the congregation to assemble was normally done by Suba Sahib Singh. A large area was thus developed for this purpose.

Doorehi door sangatan saarae.
Chand samaan gimd bahu taame.

The devotees sitting in a vast area looked as elegant as the stars surrounding the moon.

Devpuri madh maano ind.
Jaikaame dhun hovai brind.

Satguru Ram Singh ji sitting in the congregation looked like the deity lnder in his court. The devotees raised slogans--Jo bolae so nihaal, Sat Sri Akaal--during the kirtan.

A small incident took place there.

Sant Rattan Singh disciple of Baba Misra Singh _also arrived to have the holy glimpse of Satguru Ram Singh ji. While sitting along side Satguru Ram Singh ji on the dais, Sant Rattan Singh ji requested Satguru ji to show some miracle. Satguru ji just struck his karra (steel bangle) twice to twang it. Instantaneously the entire congregation became stunned and motionless. After a while he again repeated the twang and normalised the congregation. Sant Rattan Singh who remained unaffected by that feat was highly influenced and narrated that happaning to others later on.

Karat Bhajan sabh teh nal" naaree.
Sudh bhaee tab sheher majhaaree.

All the men and women were reciting the name of the Lord. The news of Satguru Ram Singh ji, gracing the congregation on the occasion of Deepmala spread in the city.

PRECIOUS HUMAN BIRTH

I would now like to invite the attention of Namdhari Sadh Sangat that they keep sitting here any length of time to listen to me. However at the time of contemplation on Naam the gathering reduces to one fourth. This is undesirable.

Guru Nanak Dev ji once went to a congregtation. When suppliation was to be performed, some of the persons were turned out because they never attended this ritual of ardas in their life time.

In another congregation Mardana saw some people with wooden pegs fixed in their necks. On request Guru Nanak replied, "These are the persons who never bowed

at the feet of any saint or Guru in their life time."

The Namdharis too do not stay here till the end and thus miss the suppliation. They should take notice of this failure seriously.

During the Asa Di Var too I have observed that people keep coming till the end. Young men do not appear to be washing their hair as they come with tied turbans. This ig undesirable. The morning Asa Di Var and the Nitnem in the afternoon are the main activities in which everyone needs to participate whole heartedly. These are the only activities to justify your birth as human beings. Bhai Gurdas has stated that-

Chirankaal maanas janam nirmool paaey,
Safal janam gui" charan saran kai.
Lochan amol gur dams amol dekhay,
Sarvan amol gur bachan dharan kai.
Naasika amol charanaarbind baasanaa kai,
Rasanaa amol gur mantr simamn kai
Hasat amol gurdayv saiv safal kai
Charan amol pamdakhanaa karan kai.
Kabit-7

After wandering in many births, this human life is attained. But the birth becomes successful only when one takes the refuge at the holy feet of a Trueguru. Eyes are invaluable only when they see a glimpse of the Lord in the form of Satguru. Ears are fruitful if they listen the percepts of commands of Satguru attentively. Nostrils are worthy only when they smell fragerance of dust of Satguru's lotus feet. The tongue becomes invaluable when it recites the word of the Lord given as consecration by Satguru ji. Hands are invaluable only when they involve in the comforting service of Satguru and feet become precious when they ever stroll about in the vicinity of Satguru.

Kabeer ji too has stated--

Kabeer maanas janam dulanbh hai hoe n baarai ba
Jio ban fal paakae bhue gireh bahur n lagai daar.
P-1366

Kabeer it is so difficult to obtain this human body; it does not just come over and over again. It is like the ripe fruit on the tree; when it falls to the ground it can not be reattached to the branch.

It is therefore of utmost importance to make this b' successful by meeting the Trueguru and contemplating Naam. This is the only way for salvation as this is possib only in human birth. In case this opportunity is lost th Gurbani states-

Chaar paav duay sing gung mukhi
Tab kaisay gun gaee hai.
Oothat baithat thaygaa parhai tab
Kat mood lukaee hai.
Har bin bail biraanay huee hai.
P-524

With four feet, two horns and a mute mouth, how could you sing the praises of the Lord? Standing up and sitting down, the stick shall still fall on you, so where will you hide yourhead? without the Lord, you are like a stray ox.

Also

Chirankaal paaee darulabh deyh.
Naam bihoonee hoee khayh.
P-890

After a very long time, one obtains this precious human body, so difficult to obtain. Without the Naam, the name of the Lord, it is reduced to dust.

Guru Arjun Dev ji further adds to it in Sukhmani

Saliib" ‘

Jeh parsaad paaee duralabh dayh.
Naanak taakee bhagat kareyh.
P-270
By whose grace you obtained this precious human body, 0 Nanak, worship Him with devotion.

Thus in all the above hymns Guru ji has cautioned us that this human body has been obtained with great difficulty. It is our most precious invaluable attainment. Guru ji has also advised us to live it successfully by contemplating on Naam as there is no other method of making this birth fruitful. Satguru ji as well advises to serve the poor and destitudes. Self-less service of the one who had been disowned by all is the best way to earn the blessings and pleasure of the Guru. While serving the poor, He advises not to bother about his cast, creed and personal relationship. Serving such a person financially and physically is the real service of the Guru. This as well is the only way to servive in this world which has now become a field for testing the bombs.

IMPLEMENTION OF TEACHINGS

Guru Gobind Singh ji once gathered some Sikhs and arranged a pitcher full of soupe of hemp. He asked one of the sikhs to keep rinsing his mouth with the drink and ensure that not even a drop of it was swallowed. He almost emptied the pitcher, without any intoxication. Guru ji then asked him to swallow a hand full of it. As he did this he started feeling intoxicated. This was in fact a demonstration to sikhs that mere reading of Gurbani would be of no use. You must allow it to affect your inner soul and act according to the message in Gurbani. Until and unless we change inwardly, no improvement is possible

However our state is different, we show interest only in listening to lectures but do not bother about implementation in practice. We avoid sitting here for contemplation on Naam even for one hour.

Dewan Nand Lal ji too advises us to worship the Lord He says, "If you want to achieve magnwcance, participate in worship; failing which you will be dishonoured at last He elucidates the advantage of worship. He says, “His worship, real worship and recollection is the only real evocation. ”

The worship as per the instructions of the Satguru only can enlighten the human beings about Almighty and motivate them to love Him from the core of their hearts

Some people come to the holy congregation only to impress others. They are neither attentive in the congregation nor try to implement the teachings practically. A man used to attend the exegesis in a temple daily. One day he had to go somewhere so he asked his son to represent him in the temple. The boy attentively listened to the speaker and decided to follow him in life. Thereafter the father and the son were once sitting in their shop. A stray cow came and started eating the grains kept for display. The boy did not interrupt the cow. The father rebuked the son who said, "I had heared in the temple that if a cow starts eating your grain, then it should not be obstructed." The father said, "Hell with it. Such things are only for listening and not implementation."

So this is our state as well. We do come here only to listen and then leave every thing here itself. Such persons who only pose to be pious and holy but in their ormal life do not practice noble teachings are wlymorphous. They change temselves from one form to

another. For such persons Guru Gobind Singh ji states--

Bhekh dikhaae jagat ko logan ko basi keen.
Ant kaal kaatee katio bassu narak mu leen.
Dasam Granth P-58
Those who exhibit various guises, in the world and
win people on their side. They will reside in hell.
when the sword of death drops upon them. -

HIDE GOOD ACTION

To work for appeasement of people and earning their acclaim is of no use. The important adage is- Pride hath a fall. Working for show is a source of ego. Satguru Ram Singh has commanded thus--Always hide your good actions. Never publicise that today--I have contemplated on Naam for so much time; I have read so much Gurbani; I have done this much service, I have donated so much. Such virtues must be kept a secret. Have faith in the Guru and continue to add to your goodness. It was only the faith of Sikh warriors in the Amrit of Guru Gobind Singh ji that they could fight with lakhs of enemy soldiers. I have had the occasion of meeting such noble persons, who would take their bath at ll.OO clock in the night and then contemplate on Naam without letting any body know this. Thereafter they would serve in the kitchen and scour out The utensils. They were scared of show-man ship.

Humility is an essential trait of noble minded sikhs.

THE IMPORTANCE OF NAAM

The contemplation on Naam according to the instructions of the Guru is the only saviour in this yuga. In addition to the normal morning and evening contemplation on

Naam and reading Gurbani, Satguru Ram Singh ji has commanded all the Namdharis to contemplate on Naam for atleast one hour daily. Gurbani also advocates this

Ab kaloo aaio ray, ik naam bovhu bovhu.
An root naahee naahee. Mat bharam bhoolahu bhoolahu
Man rut naam ray.
Now the dark age of Kaliyuga has come. Plant the
Naam, the name of the Lord. It is not the season T
to plant other seeds. Do not wander lost in doubt
and delusion. Une who has such destiny written on
his forehead, shall meet with the Guru and find lord.
O mortal, this is the season of Naam.

In this kaliyug the only way to salvation is the contemplation on Naam. Guru Nanak Dev ji had laboured for forty aeons to give us this invaluable Naam. It is the most precious and invaluable boon to the people. lt is a ready made panacea for all the ailments and superior to all type of sorcery. None of the incantations can over power Naam.

Guru Gobind Singh ji was on his way to Nanderh. A sage Sadhu Ram met Guru ji on the way. He enquired as to which way he was going. Satguru ji replied that he was going to Nandarh. The sage warned him not to go there as Lachhman Bala, insults the saints. Satguru ji said, "Do not worry. We have been blessed with Naam by Guru Nanak, on which no incantation can cast its influence”

Guru Gobind Singh ji sat on the cot of Laxaman Bala who tried his best to overturn the cot but failed. He ultimately bowed at the feet of Guru Gobind Singh and Smlght forgiveness for his action. Guru Gobind Singh ji blessed him, who then became his staunch disciple.

Thus Guru Nanak has blessed gursikhs with such a

powerful gurmantar, which is the supermost. We only have to repose firm faith in it.

I have observed that at the time of contemplation on Naam for one hour, many of you leave the congregation. This is the only time when you can contemplate on Naam.

SAGE PREHLAD

Lotus flower always grows in water. It never grows in a baren land. Similarly a sage can not be born in the house of a demon. The sage Prehlad's birth in the family of demon king Haranakhash was thus something unusal. It was just like a lotus flower having being grown in a barran land.

How did this happen? Guru Gobind Singh ji has revealed the hidden secret of this unusual happening. Guru Gobind Singh ji states in Dasam Granth Sahib as--

Kih bhant su triya mo bhayo niroukt.
Tab bhayo doust ko beeraj moukat
Dasam Granth P-164

Harnakhash had animity with Lord Vishnu, He went to his wife with the same feeling. During intercourse, he Plbsorbed himself with his wife too intensely. In the same state his semon was discharged. Thus because of his rememberance of Lord Vishnu at the last moment, Perhlad was born as a sage. However the rememberence of Lord Vishnu being as an enemy, the son Prehald turned out to be an enemy of his father. This as well is a lesson for normal families that the feelings of father and mother get transformed in the child. So all should be cautious.

As Prehlad grew up, he was sent to seminary for studies. The teacher felt delighted to have the prince as

his student.

Harnakhash was too powerful a demon king. He had acquired super natural powers through worship. On the completion of his worship, he saught from the Lord that- -he should neither die in home nor outside in the open; he should neither die during the day nor at night; no man or animal should kill him; He should not be killed by any weapon; He should not die in any of the twelve months[4] All these wishes having been granted, Harnakash fel confident of having become immortal.

The death of all human beings is however such a certainity that none can delude the messenger of death. lt does come at the destined time without failure.

The king Harnakhash had forbidden the worship of Lord Vishnu in his krngdome. Any body who resorted to it was severely punished or even killed. He desired himself alone to be worshipped in the temples.

Contrary to this order Prehlad would utter the name; of the Lord. In fact he motivated other students too to recite the name of the Lord. The teacher feared the king. So he reported to him about Prehlad. The malevolant king tried to convince his son and bring him round to make him appreciate the view of his father. Prehlad having declined all offers of his father, was oppressed, thrown in thg sea and tried to be burnt alive. Prehlad however had full faith in the Lord; he continued to recite the name of Lgfd and was saved every time.

Our ancient scriptures vouch that Prehalad had been initiated by Narad ji, while in the womb of his mother. This was the reason of his inclination towards god, and ultimately become the bone of contention between the

father and the son. The king decided to kill his son with his double edged sword. Prahlad however remained engrossed in the worship of the Lord, who then appeared as man-lion and killed his father Harnakhas. Thus Prahlad a child remembered the Lord whole heartedly, and was saved.

This can be achieved only by the blessings of Satguru. So the disciples must seek the blessings of Satguru to acquire humility. While serving the congregation or engaged in other noble deeds, the mind must remain attached to Satguru. Once this is practiced then the Satguru takes upon himself the responsibility of the disciple and saves him from all types of agonies & distresses.

BHAI TILKA

Mahesha Yogi worshipped Lord Shiva, who granted him H boon that anybody who just had his glimpse once would 56 awarded stay in heavens for one year. He shifted from hills and settled at Garh Shanker in Punjab. He declared Upenly that anybody who would have his glimpse just once, would become entilled to stay in heavens for one year. Many people visited him more than once, so that heir stay in heavens was increased.

The virtues of deities and those in heavens keep on reducing with the passage of time. Contrary to this the virtues of the people in the mortal world keep increasing Their noble deeds remain stored safely. More the noble deeds more becomes their balance. So highly spiritual disciples like to remain in contact with the Guru. They reject even the stay in heavens.
After sometime the Yogi enquired from his disciples

'If anybody was still left out from his glimpses They said

'all except Bhai Tilka a gursikh, have had his glimpse.’
The yogi was astonished to know this. He sent a message to Bhai Tilka that he would be granted stay in heaven for hundred years if he visited him once. Tilka declined this offer too. The yogi was stunned on this reply of Bhai Tilka He however was convinced that Tilka was not an ordinary man, but a specifically enlightened soul. The yogi ultimately decided to meet Tilka.

As Tilka came to know that the yogi was coming to meet him he closed his door. He even plugged the crevices in the door with clothes, so that he does not have the glimpse of yogi by mistake even. The yogi knocked at the door of Tilka and requested him to take him to his Guru.

Tilka agreed to his request and opened the door. Both of them left for Amritsar to have Darshan of Guru Arjan Dev ji. On the way the yogi enquired about the age of Tilka's Guru. Bhai Tilka replied, "My Guru existed in the begining of the world and would continue to exist even when the world is exterminated; However Guru Arjan Dev ii is now about fifty years of age." The yogi thought in ‘his mind that he was three hundred and fifty years old, he will have to fall at the feet of a child Guru of fifty only. They however continued their journey and reached A mritsar.

Guru Arjan Dev ji being omniscient realised the feelings and pride of the yogi and decided not to meet him. So he got a separate tent pitched for the yogi and allowed ony Tilka to meet him. Satguru ji reminded the yogi about his right ear and ear-ring and asked the yogi ro forwarded his hand under the tent; Satguru ji gave him his ear and ear-ring and narrated its history as, "Yogi ji, just recollect the time when you were travelling in a ship which was caught in a severe storm. To save the ship from

sinking the owner sacrificed you and threw you in the sea; you then remembered me for help, I came there in the form of a big fish, cut your ear and threw you back in the ship." The yogi became emotional and in a state of trance clinched the feet of Guru Arjan Dev and begged his pardon.

In this episode the most important facts are the stern faith of Bhai Tilka in his Guru and the age of the Guru. Normal ignormous people get deluded by the physical form of the Guru. The Guru is omnipotent. He is the form of primeval lord. Those who regard him as an ordinary human being are highly mistaken. Only those who get blessings of the Satguru are the privileged ones. Guru Nanak was the incarnation of primeval lord. He existed before l526AD, his birth year as Nanak, and continued to exist even after 1765AD the year of miraculous disappearance of Guru Gobind Singh ji from Nanderh. His existance is perpetual.

THE KING AMBREEK

In olden days the kings used to discharge their normal responsibilities during the day as a king and in the night they would disguise as ordinary men and roam in the town talk to the people to learn their grieviences. King Ambreek however was a great saint. He too discharged his responsiblities as a king in the day and during the night he started worshipping the primeval lord. His wife too joined him in this noble task. They started contemplation on Naam from one gharree5 ie twenty four minutes and kept on increasing its duration. Ultimately just one gharree of the night was left for sleep.

The king said to his wife, "0 dear why waste this time in sleep ‘? Let us continue contemplation." The wife said

that she was feeling sleepy. The king asked her to arrange grinding stones so that sleep does not hamper their activity. The moment they started grinding the grains, the primeval lord appeared in person and stopped them grinding the grains.

In olden days even the kings contemplated on Naam for the whole night. Just think over. We do only a little bit and then expect people to touch our feet. Bhai Gurdas has stated--

Hau tisu gholi ghoumaaiaa thorhaa
savai thorhor hee khaavai.
Var 12/4
I love him deeply who sleeps little and eats little.

THE MORNING BATH

Bhai Gurdas states in this respect as--
Kurbaanee tinhaan gursikhaan pichhal raatee outhi bahanday.
Kurbaanee tinhaan Gursikhaan Amritu Vaylai Sari naavanday.
var 12/2
I am a sacrifice unto those gursikhs who get up in the last quarter of night. I am sacrifice unto those gursikhs who get up in the ambrosial hours and bathe in the holy tank.

Gurbani also states thus--

Muiaa jeevdiaa gat hovai jaan siri paeeai paanee.
P-150
At the time of death and at the time of birth they are purified when water is poured on their heads.

Earlier we used to go to golden temple for taking bath in the morning. We used to wash our hair too and swim in the tank. However some people washed only their body.

Those days Nihang singhs with heavy clubs in their hands used to be on watch and ward duty. They would scold those who did not wash their hair. They would call such persons as infidels and reminded them to follovv the orders of the Guru to take a complete bath in the holy tank. Satguru Balak Singh ji has commanded, "Any body who Sings or listens to Asa Di Var without taking a complete bath including hair, commits a sin rather than a virtue."

Guru Gobind Singh ji never missed his morning bath including hair and kirtan of Asa Di Var even during a vvar. Guru Gobind Singh ji was once basking in the sunshine Elfter a complete bath. When his devotee Bhai Nand lal glanced at his tresses falling on the forehead and commented,

"Both, the temporal and heavenly worlds are in the halter of the fairy faced benefactor And both the domains are not worth the price of my friends one hair "

Guru Gobind Singh ji not only enacted the code of conduct, but followed it too. In one of his orders he says that after pissing wash the organ with water. Gurbani too has stated--

Moot paleetee kapar hoe.
Day saaboon laeeai oh dhoe.
when the cloths are soiled and stained by urine, soap can wash them clean. '

Thus following the code of conduct is essential for any gursikh.

THE EXPLOSIVE SITUATION

The politicians do talk about peace but only outwardly Their real prepration is only for inventing more and more powerful bombs to exterminate the world in minimum time. They are not contented with nuclear bombs, they

want to go further. Thus the main aim of big powers only appears to be dominent by creating fear amongst the people about total destruction. Such an extreme situation if escalates beyond any body's control then contemplation on Naam only would be the saviour for human beings.

Due to this highly expolosive situation the people worldover have become athiests. They lack mutual love and respect for each other. The honour of women is at stake. The political situation is highly fluid and turning towards the worst at a very high rate. Ordinary persons would not be able to save themselves from the worst effects of highly pollluted environments.

Only those who take refuge in the Satguru and follow his advice would remain attached to their belief. Thus following the tenets of belief as advocated by the Satguru and contemplation on Naam are the only means of Salvation. We have to follow the code of conduct both putwardly and inwardaly.

The scientists utter disregard for the supernatural powers which control the operation of the universe. Many a powerful kings like Ravana too boasted of their military power. They were ultimately exterminated.

We must attend the congregation regularly, read Gurbani and contemplate on Naam with full concentration. The concentration of mind is very essential. This however is one of the most difficult excercises. Gurbani states--

Vas aanihu vae jan eis man ko
Man baasae jio nit bhoudiaa.
P-776
Over come and subdue this mind, your mind wanders around continually like a falcon.

Baasae is a small bird from the falcon family. It always keeps flying and sits rarely. The mind is too like this; it also keeps wandering here and there; its control is an aweful job. However till the movement of the mind is not stopped, full concentration on contemplation of Naam can not be achieved. This is one of the reasons to join the congregation and listen to the singing of Gurbani. These are the only means for ensuring concentration of mind.

Notes

This updesh was delivered by Satguru Partap Singh Ji at Bangkok on 15-9-1951.

See Page 4946 of Suraj Parkash.

From here the narration as per Satguru Bilas starts.

According to the lunar system there is an additional month than the normal twelve month's of the year. This is known as malmaas or the month of Lond. According to the lunar system this month appears after two years, in this period twenty five moons rise instead of normal twenty four. The Hindus do not regard this month as auspicious and do not carry out any fastivities. Harnakhash had been granted only twelve month. He however did not know that there was an additional month when he could be killed.

In those days the twentyfour hours of the day and night had been divided into sixty four gharrees.

Updesh-6

THE HUMAN LIFE

The great spiritually enlightened personalities in the form of Gurus, Saints, Sages have been appearing on the world scene from time to time. All of them advised the people to recognise the primeval Lord as the supreme spiritual authority and follow the path of truthfulness. In the present age ie kaliyug Guru Nanak Dev ji was the incarnation of primeval Lord. There after the lineage of living Gurus followed.

Guru Arjan Dev ji while compiling the Adi Granth Sahib gave first place to the Bani of Guru Nanak Dev ji. Similarly amongst saints, Kabeer enjoyed the first place and Guru ji addressed him as Sri Kabeer ji. In one of his hymns, Kabeer ji states--

Deen bisaariou rae divaanae deen bisaariou rae,
Paet bhariou pasuaa jio soeiou manukh janam hai haariou.
P-11O5

You have forgotton your religion, O mad man, you have forgotten your religion. You fill your belly and sleep like an animal, you have wasted and lost this human life.

Human beings are the most precious of all the creations of the Lord. However only a few are fortunate to realise the purpose of human birth. A poet has said—

Nindra, bhojan, bhog, bhae, eih pasu pamkh samaan
Naran giaan ng adhikata gian bina pasu jaan.

Sleeping, eating, sex and fear are common in men and animals. Thus in this respect both are alike. The superiority

of men is in their having been vested with knoweledge of the world, the primeval lord and the purpose of this human life; Failing which they are like animals.

The human beings are therefore superior to animals However those who do not acquire knowledge and use it are animals only. For such persons Gurbani states--

Aavan aaeae srisat mehi bin boujhae pasu dhor.
P-25
Those who have come into the world without understanding are like dead animals.

Satguru ji has thus compared such ignorant persons not only to animals but to dead animals.

Kabeer again reminds the human beings to realise the truth. He states--

Keh Kabeer chaite nahae moorakh mugadh gavaar.
Raam Naam jaaniou nahee kaisaeioutaras paar.
P-llO5
Says Kabeer, the fools, the idiots and the brutes do not remember the Lord. They do not know the Lords name; How can they be carried across.

The most important activity for human beings is the contemplation on the name of the Lord. People however do not know on which name to contemplate and who can guide them about the procedure of contemplation. Kabeer ji clarifies this as--

Kabeer Raam Naam janiou Nahee paaliou katak kuttanb
Dhandhae hee mehi mar gaeiou baahar bhaee N bamb.
P-1376
Kabeer the mortal does not know the lords name but he has raised a very large family. He dies in the midst of his wordly affairs and then he is not heard

of in the external world.

Thus the people remain fully occupied to discharge their worldly responsibilities. Ultimately they leave the world. Working to meet their both ends meet is an important activity. They should however think beyond this also. The spiritual personalities guide the people according the prevelant situation. People had started abdicating their families and fleeing to forests in search of God. Guru Nanak Dev ji and his descendents opposed this and advised the people that God could be realised even by living in the family. Satguru ji advocated the householder's way of living and worshipping the Lord. Bhai Gurdas has expressed in his kabit as--

Tarvar bikhai jaisay chandan birakh bado.
Just as the sandal wood tree is considered supreme amongst the trees.

The height of the sandalwood tree is just fifty two fingers, still it is considered to be supreme amongst trees because of its qualities. It spreads its fragance to all the trees in its surroundings.

In the same way the touch stone (Paras) is considered tw be supreme amongst stones not due to its size but qualities. It has the Power to convert sevenz metals into gold. Also the swan is supreme amongst birds and the lion amongst the feline family. Although the elephant has a much larger body than the lion, still the lion is the king of the jungle. Similarly.

Giaanan mai giaan ara dhiaanan mai dhiaan gur
Sakai dharam mai garihistu pradhaan hal

Just as the knowledge imparted by the Trueguru is supreme of all the knowledges and concentration of mind on Trueguru is superb, so is the family life

ideal and superior of all religions.

Thus Satguru ji condemned the renunciation of famil and advocated to get the blessings of Trueguru and folloi his advice.

THE RAJA JANAK

The Trueguru is the one who has realised the primev; Lord. Gurbani states--

Janak soe jin jaaniaa ounaman sath dhariaa
P-135
He alone is enlightened like janak who links the chariot of his mind to the state of estatic realization.

Janak though a kashatriya king was a spiritually enlightened soul. Sukdev was a Brahmin born with sixteen spiritual powers. At the time of his birth he vowed that he would be born only when the effect of Maya (Power of illusion of deity) is withdrawn He had th1s knowled but was without initiation from Trueguru. He went to Janak and started doubting his spiritual superiority. This resulted in loss of twelve of his inherited spiritual powes Janak Ji gave him a tray full of oil to the brim and asked him to make a round of the city ensuring that the oil does not spill over. When sukdev completed the round janak ji asked him about the amusements in the city. He said, al (10 not know anything happening in the city as I was all the time cautious about spilling over of the oil." Jank ji Said, same was his condition, though he was king yet he was always reminded of the ultimate end.
This enlightened sukdev, who then accepted Janak as his Guru. Sukdev did not mind his caste even and bowed at the feet of Janak. After initiation from Janak Sukdev worshipped and became an enlightened saint.

PAINDAY KHAN

Painday Khan Pathan enjoyed the blesslings of Guru Hargobind ji. He was physically very strong and had been trained in the martial art. He was so powerful that with four pitchers full of sand and water tied to both arms, could penetrate an arrow in a tree shot from a distance of about three hundred feet. He was so much proud of his physical power that he once said to Guru ji, "Sir, you have all the facilities, still you are physically not as strong as I am." Guru ji replied that he would answer him later.

One day Guru Hargobind ji said, "Painday Khan, your death warrants have been received, you will die on the eighth day."

Listening this from Satguru ji, Painday Khan took it for certainty, he lied down on a cot and started counting his days. He forgot all enjoyments and even normal food. on the eighth day Satguru ji went to him to enquire about his well being. The fear of death had dominated his mind so much that he did not like to talk to any body. Physically Too he had become weak. Guru ji said, "Painday Khan, only a few hours are left, better you eat something and enjoy with your family." Painday Khan declined the offer saying, "Only a few hours are left so I do not like to eat anything and talk to anybody."

Satguru ji then said, "Painday Khan get up. I have requested the angel of death to postpone your death"' Hearing this Painday Khan regained his consciousness Satguru ji said, "Panday Khan, think over the period when you remembered death, you did not like any activity. This ultimate end--a certainty, always remains fresh in my mind." This was the answer to the question of Painday Khan. Gurbani also states--

Kaaeiaa bheetar avro parriaa manmaa akhar veesariaa

P-434
As long as the body is alive he needs other things
and forgets the word 'm' which stands for marnaa- .
death `

Also-
Maranaa manahu visaariaa
Maaeiaa mohu gubaar.
P-43.
He has forgotten death, in the darkness of attachement
to maya.

THE TRUEGURU

The Trueguru being the incarnation of Primeval Lord is the most spiritually enlightened person in the world. All the enlightened saints come into being only after the blessings of the Trueguru Gurbani states-- E

Naamaa Cheemaa Kabeer joulaahaa ,
Poorae gur tae gatt paaee.
Braham kae baetae sabadu pachhaanehi
houmai jaati gavaaee.
Sur nar tin kee baanee gaavehi
koe N maetai bhaaee.
P-67
Namdayv the printer and Kabeer the weaver, obtained salvation through the perfect Guru. Those who know god and recongise his shabad loose their ego and class consciousness. Their psalms are sung by the beings, and no one can erase them, O siblings of destiny.

After initiation by Trueguru the life of Kabeer underwent complete change from his ancestral practices. He states in Gurbani as--

Jaa kai eedi bakareedi kul gaoo rae badhu
Karehi maaneeahi saekh saheed peeraa.
Jaa kai baap vaisee karee poot aisee saree
tihoo rae lok parsidh kabeera.
P-1293
He, whose family used to kill cows at festivals of
Eid and bakarid, who worshipped shayks, martyrs
and spiritual teachers--whose father used to do such
things his son Kabeer deviated from these and
became so successful that he is now famous throughout
the three worlds.

Irrespective of the birth, after attaining sainthood one becomes venerable to the people. In fact as the primeval lord is casteless, the saints after attaining spiritual heights too become casteless so they are honoured by all the people.

However there is another lot of people also who have no faith in spiritualism and the God. Kabeer addresses them as--

Keh kabeer chaetai nehee moorakh mugadhu gavaar,
Raam naam jaaniou nahee kaisae outras paar.
Says Kabeer, the fools, the idiots and the brutes do
not remember the Lord. They do not know the Lord's -
name, How can they be carried across.

Thus Kabeer has classed such persons as fools, idiots and brutes--who do not remember the Lord. Gurbani also reminds such idiots their status before birth. How they came into being and the most horrible situtation in which they lived, as under--

Rakat bindu kar ninmiaa agan oudar majhaar.
Ouradh mukh kucheel bikal narak ghor gubaar
Har simarat too naa jalahi man tan our dhaari.
P-706

From egg and sperm, you were conceived, and placed in the fire of the womb. Head downwards, you abided restlessly in that dark, dismel, terrible hell. Remembering the Lord in meditation, you were not burnt; enshrine him in your heart, mind and body.

Thus people are reminded about the status of man while in the womb of the mother and the terrible situtation in which he spent many months. The womb of the mother is such a hot zone where even the hard grains difficult to be boiled (Korrhu) gets melted. He remained safe even in the fire of the womb because he remembered the Lord Having experienced the virtues of most benevolent Lord even before birth, only the fools forget him after wards All the spiritually enlightened great saints advise human beings to remember the primeval Lord. They even describe the Lord in details and state that the Lord Ram is the One who is all pervading. All the ascetics and saints contemplate on Ram in their hearts. They worship him day and night. The saints and Gurus endeavour to enlighten the people about the omniscient Lord. In fact such great Spiritual personalities are born for the benefit of human beings. Bhai Nand lal the devotee of Guru Gobind Singh ji warns people to be careful and meet the Satguru, as he has appeared only to grant salvation. Such an opportunity must not be missed. Gurbani also warns as--

Is dayhee ko simrahi dayv.
So dayhee bhaj har kee sayv.
P-1159

Even the gods long for this human body. So vibrate this human body and think of serving the Lord.

The saints advise human beings against indulging in worldly affairs beyond a certain limit. They warn against friendship of selfish persons and also the servility of

wheedlers. Gurbani also states--

Naanak kacharriaa siyu torr dhoodi sajan sant Pakiaa.
Oue jeevandae vichhurrehi oue mueiaa N jaahee chhor.
P-11O2
O Nanak, break away from the false and seek out
the saints, your true friends. The false shall leave
you, even while you are still alive, but the saints
shall not forsake you, even when you are dead.

The false ones are friends and well wishers only so long as their personal needs are satisfied. As long as one is earning to meet the needs of the family one is respected and honoured by all. But when he grows old and is not able to meet any of their requirements he becomes a burden on the family. He is then discarded. Even the grand children do not bother about their ancestor. All wish an early death for him. Gurbani clarifies this as--

Manmukhaa kaaree dosatee maaeiaa kaa sanbandh
Jichar painani khavane tichar rakhan gandh.
Jit din kichhu N hovee tit din bol nigandh.
P-9
Friendship with the self willed manmukhs is an
alliance with maya. As we watch, they run away,
they never stand firm. As long as they get food and
clothing, they stick around. But on that day when
they receive nothing, then they start to curse.

Thus the Gurbani and saints guide the human beings to be cautious of the falsehood and follow the path of truthfulness. This does not mean that one should not keep cordial relations with his close relatives. All should be treated and respected fairly. For maintaining cordial relations with all, the most important tool is fragrant dialact Malodious words can win over even the enemies. According to a famous proverb the god too resides in the hearts of sweet tongued persons. People get attracted by the sweetness

in the ku-ku of the cuckoo even.

TRUE LOVE OF DEVOTEES

The devotees of the Lord do not get deluded by the worldly love of relatives and others. They enjoy it only to the extent required. The devotees are truly attached only to the Lord. No relationship can equate its selfish love to that of the Lord. The Gurbani states-- ~'

Saachee preeti ham tum sio joree.
Tum sio jor avar sang toree.
P-659

I am joined in true love with you Lord. I am joined with you and I have broken with all others.

Bhai Gurdas too compares the love of relations and that of the Lord. He says--

The love of father's sisters or cousins is not equal to the father's love. love ofthe mother can not be equalled by the love of the children of maternal uncle and mother's svisters. By eating mango blossms the desire for eating mangoes is not fuflled. The smells of radish leaves and betal are dwerent and are identied through smell and eructation. Lacs of lighted lamps and stars cannot compete with the sun and the moon. The colour of madder is stead fast and the colour of sayflower changes very soon.

At the end he states--
Satgur tuli N miharvaan maat pitaa n dayv sabaay.
Dithay sabhay thoki vajaaey.
Var39/20
Mother and father nor all the gods can be as gracious as the Trueguru. All these relations have been thoroughly tested.

This is the utter reality about the love of all the worldly

relations. Gurbani also states--

Bhain bhaaee sabh sajanaa
Tudh jaehaa naahee koe jeeo.
P-73
Among all sisters and brothers and friends there is no one else like you.

Also--

Thok vajaae sabh dithaeaa
Tuss aapae laeian chhaddaae jeeo.
P-74
I have thoroughly tested and seen all, you alone, by your pleasure can save us.

This is so because the Satguru is omniscient. He does not envy anybody. His virtue is so great that even if the greatest sinner, having committed unlimited crimes seeks the benevolence of the Satguru, he is exonerated from all crimes

There is none else in the world parallel to the Satguru.

THE GRACIOUS SATGURU

Satguru being the incarnation of the primevel lord is omniscient and most gracious on his devotees. He does not mind their offences and is guided only by the intensive emotions of the devotees. Satguru in fact incarnates only to guide the people on the path of truthfulness and bless the culprits and criminals. Ram Chander ji though killed Ravana yet blessed him as well. Simlarly Lord Krishna though killed Kansa yet blessed him and granted a stay in heavens. Satguru being the creater of the universe is well-wisher of all. He never envies anyone. He is the redeemer of the fallen ones.

Even if a hostile attacks him, he grants his benevolence

to him also. He pardons his critics and those who have malafied feelings for him. He does not bother about any one's caste, creed or social status. He showers his graciousness on all freely. Gurbani states--

Rae chit chaeti chaet achaet.
Kaahae N baalmeek dekh.
Kisu jaat tae kih padehi amreou
Raam bhagat bisaekh.
Swaan satra ajaat sabh tae krisan laavai haet.
Log bapuraa kiaa saraahai teen lok parves.
P-1124

Be conscious, be conscious, be conscious, O my unconscious mind. Why do you not look at Balmeek ‘? From such a low social status, what a high status he obtained. Devotional worship to the Lord is sublime. The killer of dogs, the lowest of all, was lovingly embraced by Krishna. See how the poor people praise him! His praise extends throughout the three worlds.

Balmeek was a highway robber. He used to rob the travellers. One day he came across a group of saints. He wanted to rob them too, so he asked them to surrender all their belongings to him. The saints warned him that with this act he would land himself in hell, where he would have to confess his guilts. They advised him to go home and enquire from his relatives if they would be a party in his guilts. Accordingly he asked all at home including his wife, if any of them would share his sins. He was utterly disappointed to get a negative reply from all. The saint-Satguru, blessed him with gurmantar and advised him to contemplate on it all the time. Balmeek then engaged himself in the contemplation of Naam day and night and achieved spiritual heights. He turned out to be a great spiritual sage of his time. Bhai Gurdas has stated thus-

Vaatai Maanas maardaa baithaa Balmeek vatvaarhaa.
Pooraa satgur bhaytiaa man vichi hoaa khinjo taarhaa.
Balmeek was a highway man, who would rob and kill travellers. He then came in contact with True-guru and served him. The Guru blessed him with Gurmantar. He meditated on Naam and under went complete change.

Balmeek started robbing the saints too. The saints being always benevolent decided to bless Balmeek. Bhai Gurdas further states--

Ghar vichi pouchhan ghaliaa
Antkal hai koi assarhaa.
The Guru asked him to enquire at home as to which family members would be co-partner of his evil deeds at death.

Balmeek talked to all the family members and got the following reply.

Korhamarhaa chooukhanneeai
Koi N baylee karaday jhaarhaa.
Although his family were always ready to sacrifice unto him, none of them were ready to accept responsibility of his sins.

The flat refusal of the family enlightened Balmeek that he was all alone. The Guru then blessed him as-

Sach drirhaai udhaarianu
Tapi nikathaa oupar vaarhaa.
Gurmukh langhay paap pahaarhaa.
Var 10/19
On returning the Guru blessed the sermon of truth within his heart and made him a liberated soul with a single leap he was released from the net of worldliness. Becoming gurmukh, one becomes capable

of jumping across mountains of sins.

Thus Balmeek became a highly enlightened soul who wrote Ramayna as well.

CORRECT PRONUNCIATION

Gurbani is a vast ocean. In order to comprehend it properly one has to read under the guidance of an experienced tutor. The subtelties in pronunciation have to be kept in mind. While reading Gurbani the symbols and vowel sounds affixed to letters need to be pronunciated correctly. The world 'dhd when pronciated as 'da'. Totally ighanges the meaning of the word: See for example the words gand and gandh. The word gand means filth Whereas gandh means fragrance. Thus pronunicating 'dha' as 'da' utterly changes the meaning.

One day a gursikh was reading the bani 'Dakhani Onkar'--he read a line as under--

Karatae kee mit kamtaa jaanai
Key jaanai gur soom.
This means that--the creater only known his own extent, the Trueguru does not know anything.

Guru Gobind Singh ji happened to listen this pronunciation and got annoyed. He even ordered some one to slap him, as the reader has done havoc and changed the entire meaning. The correct bani is--

Karatae kee mit karataa jaanai
Kai jaanai gur soora.
P-930
ie either the creater knows his own extent or knows the brave Guru.

Thus by simply changing 'kai' to 'key' the meaning of

the bani had been totally reversed.

Again during Lord Rama's fight with Ravana it was informed that lnderjit the son of Ravana was busy in a tantric yajna. In case he succeeded he would become invincible. Hanuman ji sat on one of the words of the Shastra as a bee. This resulted in wrong pronunciation of The mantra and the yajna failed.

Thus the proper prounciation of scripts is of utmost lmportance.

Notes

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 16-9-1951.

2. Regarding metals which can be converted into gold by touch stone,

Guru Gobind Singh ji has stated in Dasam Granth Sahib
'I count iron lead and gold and the fourth metal I call while zinc. Then describing copper tin and leafy metal, I consider zinc as the eighth metal which his buried in the earth.
--Dasam Granth P-161

3. Sixteen Spiritual powers are--
i) Giaan -- Knowledg, light of spiritualism
ii) Dhiaan -- Meditativeness iii) Shubh Karam -- Benign deeds
iv) Hathh -- Perseverance v) Sanjam -- Soberness
vi) Dharam -- Righteousness vii) Daan -- Alms
viii) Vidia -- education ix) Bhajan -- worship
x) Shubh Prem -- Benign affection xi) Jatt -- Chastity
xii) Adhiatam -- Spiritual xiii) Daeia -- Clemency
xiv) Nem -- Lawful xv) Chaturata -- Wisdom
xvi) Nirmal Budh -- Lucid intellect

Updesh-7

CHANDI DI VAR

While some Hindu and Sikh leaders had assembled at the residence of swamy Ganesh Datt at Lahore, some how the discussion started on the subject of sikhs having discarded the reading of Dasam Granth Sahib. I reminded tliem that all _the factions of sikhs ie Saints, Udasees, Nirmalas, Nihangs, Akalis and Namdharis-perform Ardas by first reciting the first stanza of Chandi Di Var, composed by Guru Gobind Singh ji.

Thus when all of them start their Ardas with first stanza of Chandi Di Var, how is it not regarded as Gurbani. The sikh leader said, "l regard only the first stanza of Chandi Di Var as Gurbani but not the rest."

I then recited him the second stanza, which reads as :-
Tai hee durga saaji kai daitaan daa naasu karaaiaa.
Taithoo hee bal Raam lai naal baanaa dehsiru ghaaiaa.
Taithoo hee bal krisan lai kansu kesee pakarh giraaiaa.
Bade bade muni devatae keei jug tinee tan taaiaa.
Kinee taeraa anti N paaiaa.
Dasam Granth P-ll9
0 Lord! by creating Durga thou hast caused the destruction of demons. Rama received power from thee and he killed Ravana with arrows. Krishna received power from thee and he threw down kansa by catching his hair. The great sages and gods even practicing great austerities for several ages; None could know thy end.

The sikh leader immediately responded, "I regard this also as Gurbani. Although Chandi Di Var had been composed by Guru Gobind Singh still I do not regard the whole of it as Gurbani."

All present laughed and made fun. We ordinary human beings treat our intellect even above that of the Gurus We treat Gurbani according to our concept we treat the writings of Gurus even as gurbani upto a limit only. Again many times we spell Gurbani and translate it suiting to our own interests. Even Namdharis behave like this at occasions. We would rather say that the Guru was wrong but we do not like to blame our own selves and acccpt our knowledge to be limited.

This incident almost happened when Mahatma Gandhi was arrested during Quit India movement.

IMPORTANT POINTS

Guru Gobind Singh ji has prophecied for his twelveth incarnation, "If I set up Satjug within kaliyug then recognise me as the twelveth incarnation." This was proved by Satguru Ram Singh ji. He created real Satjug. By appearance too, the Namdharis were clad in white dress as this only was the dress of Satjug. Gurbani too has certified in Asa Di Var that the dress of Satiyug was white Note the following points carefully.

a) Dress code for Namdharis thus is very important. I am happy that the ladies here do attend the congregation in large number. I would however advise them to clad themselves in white dress atleast while coming to the congregation

b) Nitnem is the most important activity. I find that many persons leave the congregation before the start of Nitnem. This is not desirable. You must contemplate on Naam regularly.

c) Day before yesterday I saw some persons having uncovered their heads to dry up the hair, in the congregation.

This is undesirable. While sitting in the congregation the heads must remain covered. You take precautions in dressing up properly while going to see a senior officer. in Sadh Sangat you are presenting yourself to the Guru. How can you be so much careless while coming to the congregation. In state of trance if any body's head gets uncovered, is tolerable because it is not delibrate. In Sadh Eangat you sit for contemplation on Naam after praying to the Guru. Here your presence is marked. So you must always be dressed properly.

d) Guru Gobind Singh has put Amrit not only in our mouth but in the hair also. So the hair have to be regarded with due reverence. Some people move in streets bear headed after washing hair. This is highly undesirable. Guru ji has given the same status to hair as to our mouth. While moving in the streets we shut our mouth with handkerchief to avoid foul smell. If we move bear headed then the same foul smell touches our hair too. We should be cautious.

e) We should all endeavor to not only read Gurbani but follow it fully. Gurbani is an eternal truth and meant for our guidance. It must not be twisted to suit our intrests.

f) You have settled in this country leaving behind your close relatives only to earn money. You do not mind imdergoing various discomforts even and continue to struggle to earn more and more. Similarly you should follow the religious code of conduct and continue to contemplate on Naam.

PROPRIETY OF CUSTOMS

All the natural operations have been bound to operate in a particular set system. The air, fire, wind, water and other natural systems have to operate in a set pattern. If

any of these violates the set procedure the equilibrium of the natural operations gets disturbed.

In the human world also all works are done according to a set system. The music is based on seven tones. The various instruments are tuned before playing together. The music is harmonious if all the instruments are correctly tuned. In case any of the instruments goes out of tune the final output would not be harmonious and become irritable. Thus the music played according to set regime only is harmonious.

Similar is the case with rest of worldly operations.In religion also the code of conduct is well defined. It calls for all the devotees to follow the set practice rigidly Gurbani has specifically stated that--

Moot paleetee kapar hoe.
Day saaboon laeai oho dhoe.
When the clothes are soiled and stained by urine
soap can wash them clean.

Guru ji has therefore desired his devotees to use water after urinating, otherwise the underwear is likely to be soiled with urine.

Similarly it has been desired that all sikhs must take bath in the early hours of the morning.

Religious code of conduct has been framed in details gud covered even minor points.

The purpose of a strict code of conduct is basically to stream line the human life to follow a specifically set procedure. This tunes our living on a harmonious pattern.

The great sikh Gurus-Guru Nanak Dev ji, Guru Arjan

Dev ji, Guru Tegh Bahadur ji. Satguru Ram Singh ji not only specified the code of conduct for sikhs but themselves too lived accordingly. They under went severe hardships but never by-passed the religious principles.

Guru Gobind Singh ji had attached extreme importance to the code of conduct. He even sacrificed his four sons and himself under-went severe hardships to maintain the sanctity of the religious discipline. He held the propriety of religious customs on top.

Guru Gobind Singh ji has clearly probilited sikhs to eat from any where and everywhere. He says, "A sikh who eats from somebody who has not been initiated by Naam, would loose his love for the Guru." Again he warns us, "Anybody who eats from any one and anywhere was never my disciple in the past and would never be so in future as well."

Thus the sikh rules of discipline are highly rigid. If we want to earn the pleasure of the Guru and live our highly precious human birth successfully then the only way is to follow the code of conduct both outwardly and inwardly. This must be attached the highest priority in our life. Satguru Ram Singh ji visited Damdama on the Vaisiakhi festival in year 1871. The water was very scarcely available there. There was only one well. The water level was at two hundred feet. People used to draw water in leather bags, Five to six of which were operating there People of the area were so poor that they did not have even jute ropes to draw the water. So they used the intestines of dead animals in place of ropes.

The Namdhari sikhs tried to draw water in their iron pots, However they failed to do so because of the depth of water and the number of leather bags operating there They sought the guidance of Satguru ji. Satguru ji said,

"you must draw water with your own buckets. Never mind even if it gets filled up from the leather bucket."

The religious code of conduct prescribed by Guru Gobind Singh ji was implemented in totality during the period of Satguru Ram Singh ji. The Satguru is omniscient He acts according to his own will. In one form he becomes a great saint. He himself contemplates on Naam and motivates his devotees too to contemplate on Naam only Then as per the need of the time he adheres to martial activities, fights with demons and the wicked to give solace to the saints. He however remains one and the same Bhai Nand Lal describes such a situation as, "He eptomises a sufi, sometimes he becomes a venemtor and sometimes he is se# absorbed; clever though he is multifarious

YOUNG GENERATION

I have observed that the younger generation is drifting away from the prescribed code of conduct. I would particularly like to ask the young boys not to tie their beards. lt is prohibited by the Guru. You should follow your ancestors in this respect. See the pictures of the Gurus and the five beloved devotees of Guru Gobind singh ji. All of them have flowing beards. A tied up beard dogg not match with the straight turban at all.

While Guru Gobind Singh ji was at Damdama, Mata Sundri ji enquired from him, "I find so many of your iigvotees here but where are my four sons."‘? Guru Gobind gmgh ji replied I have sacrificed them over these Sikhs who too are like my sons. Are we really following his Commands? Are we realy respecting his sacrificing of sons for us ?

Satguru Ram Singh ji was deported eighty one years

hence. He accepted his deportation for us so that we flourish well. Are we honouring his sacrifice for us? Do we follow his commands religiously, contemplate on Naam and adhere to the tenets of belief? Have we stopped eating from here and there? We do not remember him and pay back for his sacrifice when we sit at hotels and eat at places where non vegetarian food also is cooked. Do we really use water after pissing? These are the simplest edicts which everyone can easily follow. We must be conscious about all these.

Some persons do violate the set norms of religious code. We should talk to them sweetly land, in a friendly way and request them to follow the norms. Qur great Gurus have taught us to be polite and sweet tongued. Gurbani states-

> Sun man mitr piaariaa mil vpelaa hai eaoh.
> P-20
> Listen O my mind, my friend, my ldarling, nojv is
> the time

Thus the Guru teaches us to address others as a friend, a darling. He further substantiates this as--

> Man piaariaa jeeo mitraa har ladae khaep savalee
> Man praariaa jeeo mitraa har dar Nehachal malee
> P-79
> O dear beloved mind, my friend load the profitable »
> cargo of the lords name. O dear beloved mind, my
> mind, my friend enter through the eternal door of
> the Lord.

While talking amongst yourselves even, you should always be polite and sweet. It is generally believed that the primeval lord resides where people have sweet tongue and respect for each other.

Thus it is the most important weapon to ensure a healthy and congenial climate. This must become our habit

We must enshrine the Satguru in our hearts all the time and remember his commands. He has repeatedly warned us to return the loans sincerely because non-return of loen s betrayal and breach of trust. The one who betrays thus becomes a perfidious person. The Kachhehra (under wear) and the Mala (rosary of wool) are only outward checks. The real gursikhi is in contemplation of Naam and recitation of Gurbani. This is the pnly source of moral strength.

BABA NARAIN SINGH

Following the religious code of conduct is obligatory For all Sikhs. Some of the provisions which can not be followed fully should be followed partially atleast. If we can not us e the water from well and follow other rules of ablution , we should at least avoid eating at hotels. Eat food only prepared at home.

All of you living here in Bangkok should remember that you are here because of the blessings of Baba Narain Singh ji on your ancestor Seth Bhagwan Singh.

The grandfather of Seth Dial Singh ji, Sant Bhagwan Singh-while at Gujranwala requested Baba Narain Singh jj tg grace him. While he was on his way along with some other devotees, road side onlookers, knowing that they were going to the residance of Bhagwan Singh, sarcastically remarked, "Bhagwan Singh would be uprooted today."

Baba Narain Singh got alarmed. He enquired about the remarks, went into state of trance and uttered, "O Bhagwan Singh you would be the king of kings."

He uttered this blessing thrice. It is the result of this boon that you are enjoying this rich status. You should however be beware of their curse also. If such persons get estranged on any account then they can ruin any one as well.

NIHAL SINGH

Nihal Singh a Ramgarhia Sikh from village Mehatpur, had settled at Firozepur. After merging of Punjab in British regime a fort was under construction at Firozepur. The maternal uncle of Satguru Ram Singh ji had taken a contract for building the fort. Nihal Singh also used to work with him. Satguru Ram Singh ji stayed there for Sometimes. Satguru Ram Singh ji once asked Nihal Singh To eat suger mixed with butter oil. He expressed his inability to do so as his daily earning was just two annas (Thirteen Paisas) and he had a family to feed too. Satguru ji remarked, "Do not worry you would prosper well, however do not break relationship with Gursikhs in heavy wollen clothes."

Satguru Ram Singh ji blessed Nihal Singh with this boon much before the initiation of Namdhari Panth, and at the same time Warned him against disrespect to the gursikhs. Lateron Satguru Ram Singh ji inaugurated the Namdhari Panth. The devotees were baptised and desired to follow the principals of ablution and sanctity. In those days silken clothes were not available, so the gursikhs had to adorn themselves in clothes made of heavy woolen yarns

The result of the boon was that Nihal Singh became a multimillionair by 1880 AD. He had become so rich that the ceiling of one of the rooms had been decorated with gold leaves. A man earning just thirteen paisas a day became so rich due to the blessings of Satguru Ram Singh ji

Nihal Singh built a house (Bunga) in the circumbulation

of Gurdvvara at Mukatsar in the name of Satguru Ram Singh ji. A group of Namdhari gursikhs in wollen clothes started living at Mukatsar Sahib in the Bunga of Satguru Ram Singh ji.

They were required to use only the water from well and cook their own meals. The number of wells too being scanty they had to carry water at long distances.

The Sikhs had cordoned a specfic area for cooking by washing it with water from the well. One day while those gursikhs were preparing their meals, the brother in law of Nihal Singh entered their cordoned area with his shoes on. The sikhs objected to this. They quarreled as well on this issue. The matter was reported to Nihal Singh. He instead of intervening to settle the issue rebuked the gursikhs and asked them to vacate the Bunga. The gurshikhs replied that it was the Bunga of Satguru Ram Singh Ji

However Nihal Singh reiterated that the Bunga belonged to him so they must vacate it. The gursikhs vacated the gunga and shifted to a place outside the gurdvvara. Nehal gingh then earned the displeasure of gursikhs and his downfall started.

These gursikhs were so dear to Satguru Ram Singh ji that during a function at village khota Satguru Ram Singh gi left his usual seat and joined these gursikhs. Senior devotees like Jawahar Singh requested Satguru ji to come back to the dais. Satguru ji remarked, "These gursikhs who follow the code of conduct are too dear to me."

Thus by disrespecting such dear devotees of the Guru, Nihal Singh faced curse of the Guru. I had seen his house in the year 1896 along with Guru Hari Singh ji. By then he had come back to his original position. One of his sons

was working as a clerk, his mother was working as a maid. The younger son was to be married, and my clothes were given to him to dress up.

Thus the pleasure of the Guru can earn one his blessings however his annoyance can reverse it and turn into a curse also. So to observe the prescribed code of conduct religiously is of utmost importance.

SATGURU RAM SINGH JI AT AMRITSAR

Satguru Ram Singh ji reached Amritsar to celebrate the festival of Deewali. He was accompained by thousands of devotees. The function was held in the open area. Bhai Harmit Singh too reached there to attend the function; Satguru Ram Singh ji was seated on the dais. The devotees paid their revernce to Satguru ji and made their offerings. Sant Dhian Singh ji states—

Loke oupaaien mnga rangae?
Liaae phal paaien mukh mangae.

The devotees made variety of offerings to Satguru Ji and got their wishes fulfilled. Gurbani certifies this as

Dhharam arath ar kaam mokh daetae nehee baar.
P-816
He does not hesitate to bless the devotee with `
religious faith, wealth, all wishes and liberation.

The Satguru is the custodian of the entire wealth, so he does not need to ask from anybody. He fulfills the desires instantaneously. In fact anybody's requirements get fulfilled even by serving the saints. Gurbani substantiates this as--

Chaar Padaarath jae ko maangae.
Saadh janaa kee saevaa laagai.

P-26

One who prays for all the four cardinal blessings,
should commit himself to the service of the saints.

Bandan kar kar sambh samahee.
Saachai kalavaan sabh praahee.

All the devotees are highly impressed by the glimps of Satguru Ram Singh ji. They are convinced that the Satguru is omniscient and all powerful.

CAST SYSTEM

When Guru Gobind Singh ji created the Khalsa, he baptised five sikhs with holy nectar, All these belonged to different castes3. Satguru ji had desired that a sikh after baptising should forget his sub caste. So the sikhs started introducing themselves as--Guru Gobind Singh is my father, Mata Sahib Devan is my mother and my village is Anandpur Sahib. This created a feeling of one-ness in them.

Similarly when Satguru Ram Singh rejuvenated the Sikhs, they too forgot their subcastes and villages. If anybody asked them they would reply, "Satguru Ram Singh ji is my father and I belong to Sri Bhaini Sahib," To further strengthen this the first six inaugural marriages at village Khote too were inter caste. Thus they all remembered only one word that they were Namdharis.

At the Hola Mohalla function at Anandpur Sahib, a C.I.D. inspector tried his best to know the whereabouts of Namdharis. At the end of the day only one man replied that he was son of Satguru Ram Singh ji and his village was Bhaini Sahib.

However now a days we have again started forming societies on bases of castes. This has put us in the same old water tight compartments. Each one harps on its virtues and endeavours to cast aspertions on others. This however is disintegration and a drifting away from the tenets of religious belief.

Notes

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 18-9-1951.

2. From here katha of Satguru Bilas starts.

3. Caste of five beloved disciple of Guru Gobind Singh ji Khatri, Jat, Chheemba, Naaee, Jhioor.

Updesh-8

IMPORTANCE OF REHAT

Guru Gobind Singh created the Khalsa and prescribed a specific code of conduct (Rehat) to be observed by all sikhs both outwardly and inwardly. He said that he would love only the sikh who followed this code of conduct. He in fact held code of conduct above an individual.

Subsequently Satguru Ram Singh ji made the strict adherance to rehat obligatory for all the Namdharis. He prohibited Namdharis from eating anywhere. They were required to use only the water from well or stream and cook their meals themselves. Satguru ji even emphasised
e
that a sikh would be recognised by his rehat only. He warned that, "the Kaliyug would even imitate me look like me, however his actions and rehat would be different Normal persons would get deluded by the actions Kaliyug, however the englightened ones would realise of although he looks like Satguru ji yet is devoid of is rehat

Outward imitation is possible, but to follow the edicts of the Guru inwardly also is the real check of the person.

Just as a housewife serves all guests regarding them as a son, uncle or brother, keeping her family feelings in her husband similarly we must love people from other religions also by keeping faith in our own religion.

When I come here, I am happy that non-Namdharis and the locals too give me their due regard. Once we start meeting each other in cordial environment then exchange of each others views can help us progress further.

I would therefore request you all to strictly follow the Code of conduct. Mere outward show would not be helpful fill your mind and soul also follow the system.

INFLUENCE OF EATING

The order of the Guru against eating anywhere in fact has deep hidden meanings. Guru ji has stated thus--

Jaa kee rehat na jaaneeai gurmantar nehee cheet.
Ounkaa bhojan khaiae kai bisemi har sioon preet.
ie Anybody who eats from some body's house who has not been initiated with Gurmantar, he would loose his love for the Satguru after eating there.

Thus if the attachement with Satguru is lost just by eating from anyone, then one has lost everything. However under the influence of society we do not mind eating even the non-eatables. Gurbani states--

Lobhee jant N jaanaee bhakh abakh sabh khaae
P-50
The highly covetous persons do not differentiate between edible and inedible things.

They eat from anywhere and anything. What ever we eat, it affects our mind and soul directly. The Mughal king Aurangzeb tried to prosylyte Hindus by force, but could Hot succeed. Contrary to this the British created facilities to eat from here and there. This utterly affected the minds of the people and they started embracing Christian; openely.

It is therefore essential to strictly follow the Indian culture and tradition in all our celebrations. The more and more we are drifting towards western culture the more we are going far from spiritualism and the realities of life

We are becoming more & more artificial.

Outwardly many non sikhs also keep unshorn hair and flowing beards, however they can not be termed as sikhs The only difference between a sikh and a non-sikh is rehat ie code of religious discipline. That is why Guru Gobind Singh ji has said that he prefers the one who follows the code of conduct strictly over the one who simply looks like a sikh. So to keep the mind permanantly tuned to the teachings of the Guru we must follow the code of conduct for eating as well.

DO NOT IMITATE THE SAINTS

Some people start copying the deeds of saints and Gurus. This is not desirable. Some Sikhs do follow Guru Gobind Singh ji for hunting. The devotee is desired to follow the instructions of the Guru and not his deeds. Guru Gobind Singh ji did hunt many animals; He however had the powers to revive all of them in an instant. Can we also revive the one killed by us '?

Karam Singh was a king of Patiala. He had a very harsh temper and would not mind awarding capital punishment to the guilty. There was a village Banoorh near Rajpura in his state. There lived a true saint by name Chume Shah. He would bless any newly wed girl by a kiss and embrace. He however did not have malintentions.

Some persons started imitating him. They disguised as a saint and started this practice. The king came to know abgut this malpractice. He rounded up all such saints and asked them to embrace a heated iron statue of a lady. Gnly the true saint embraced the statue without hesitation. The king imprisoned all the fake saints.

Some times we are deluded by the outward actions of the Guru and the saints. We never bother to find as to how long the saint contemplates on Naam, how much Gurbani does he read daily?

We are therefore required only to follow the instructions of the Guru and not imitate his actions. The fake saints too would be recognised from their religious code of conduct only. Hence the importance of discipline.

The real spiritual power lies in the word of the Guru. Guru Nanak Dev ji was once crossing over the sea along with Mardana and Bala. Guru ji asked Mardana to ride his rabab and Bala to ride over his flywhisk and keep reciting the Gurmantar. While they were on the sea, moving as on road, Mardana went near Guru Nanak to listen as to what he was reciting. He heard Guru ji reciting 'Oang sohang'. The moment he deviated from the instructions of the Guru and muttered 'oang sohang', he started drowning. Guru ji cautioned him to recite what he had been told.

Thus copying the Guru is only delusion. Real salvation lies in following the instructions of the Guru.

SATGURU RAM SINGH JI AT AMRITSAR

Satguru Ram Singh was present in the congregation and the musicians were singing hymns from Gurbani. Sant Dhian Singh ji further states in Satguru Bilas--

Gurpur sae yaun dams hit log sainkarrae aaie.[2]
Maerae haithee hee tahai eih teeno teh aaie.

Bhai Harmit Singh attended this function and narrated the proceedings to the writer Sant Dhian Singh. Satguru

ji was sitting on the dais and he himself sat behind him Numerous people were coming to pay their obeisance o Satguru ji. Some diginateries too came to attend the congregation and pay their respects to Satguru ji.

Deputy Deena Nath Sut tehsildar [ai sang.
Boota Singh Diwan ji lavpur ehhaapai rang

The Deputy Commissinor along with his son and his Tehsildar reached there for darshan of Satguru ji. Dewan Buta Singh who owned a printing press at Lahore also reached there.

This Buta Singh was a renowned printer at Lahore Satguru Ram Singh ji asked him to print Granth Sahib ji for the first time. He printed a copy but pages were too long, and reading was difficult. So Satguru ji asked him to reduce the size so that it could be read easily

Teeno mkh parsaad oupaaien.
Kari namo satgur kar paaien.

All the three made offerings and bowed at the feet of Satguru ji.

Deputy aadi sarah par khusee.
Pooehha pmbhu reazee sabh tusee.

Satguru ji blessed them and enquired their well being

Maharaj hai mehar tumaarae
bina sehat yau sabhan aachaaree.

All of them replied in affirmative and thanked Satguru Ji for his blessings.

THE RAJA OF ASSAM

Guru Tegh Bahadur once visited Assam. The king of that area had no son. He had been contacting saints and medical practitioners but in vain. He sought the blessings of Guru Tegh Bahadur ji. Guru ji blessed him and affixed a sign on his body and said, "your son would bear this sign on his forehead." The king was blessed with a son and named Ratan Rai. After the death of his father he ascended his throne. Une day he saw a specific mark on his forehead. On inquiry the mother narrated him the entire story that this mark is the sign of the blessings of Guru Tegh Bahadur ji. After knowing the Where abouts of Guru ji he decided to meet him. He started collecting following gifts for Guru ji.

l. An elephant, of small stature. At the time of its birth it had awhite round spot on the forehead. This white spot had now attained the size of parsada (loaf). Hence the elephant was called. 'Parsadee hathi'. It had been trained to perform various feats.

2. A five in one weapon. It could be used as a sword, a spear, a pistol, a poniard, another type of sword.

3. A stool made of Sandal wood fitted with puppets. while taking bath on this stool the puppets would rub the body.

4. A tent decorated with pearls and gold.

5. A rare horse and a falcon.

Raja Rattan Rai reached Anandpur Sahib with costly gifts during the Hola mohalla celebrations. Guru Gobind Singh ji lodged him at a suitable place. The Raja immediatly went to see Guru Gobind Singh ji and present

the gifts with reverence. Guru ji was then holding a Darbar, where all of his stout warriors were sitting. The kings of hill states too had come to attend the function Raja Rattan Rai paid reverence to Satguru ji and presented the gifts. He then started narrating the characteristics of each of them as under—

1) The elephant is though short statured has been fully trained. It is a special hilly elephant. It would perform various activities eg. cleaning the shoes of Sadh Sangat listening to the singing of hymns, standing behind Satguru ji to use the fly whisk, would fetch water pitcher for the bath, and pour water on the body; When you would go out on your horse in the night, it will carry a flambeau and move ahead of you to light the passage.

He then narrated the qualities of other presents one by one.

When enquired about the white small sized falcon, the raja replied, "Sir, its name as written in books is 'Kadri baaj'. If it is put to chase a flock of King bird (a grey coloured cramelite bird kunjas), this falcon would fly and wait for their arrival at a point and start cutting one feather of each of the bird and come to earth along with the last bird. Thus it would kill all of them.

Raja Hari Chand of another hill state, ridiculed the narration of Rattan Rai saying, "It is all a lie. The white falcons are readily available at Chamba and Dhaulidhar for hundred rupees."

Rattan Rai was annoyed on the remarks of Hari Chand. However he controlled his temper and requested Satguru ji to allow the falcon to chase the flying birds. instantaneously a flock of kunjas was seen in the sky.

Satguru ji released the falcon and proved the version of Rattan Rai to be correct.

Just then Hari Chand the Raja of a hill state got up to request Guru ji that he had been tempted by the five in one weapon. Raja Bhim Chand asked him that he too was tempted by the elephant and tent, so he should request Guru ji to grant those to him for the marriage of his son. Hari Chand stepped over the warriors of Guru ji who ordered him to stay where he was and not to trample over his warriors and insult them.

Later on Hari Chand put up his and the request of Bhim Chand to Satguru ji for granting them the gifts of their choice.

Satguru ji refused to grant their requests saying, "Till now I have expressed my pleasure to Rattan Rai for his offerings. I have yet to earn his pleasure. For this, I would have to use all his offerings and prove the credilbilty of Rattan Rai's statements."

Thus the pleasure of the Guru and that of the disciple iS two way.

The real truth of the world is that the wealthy and moneyed people regard themselves to be supreme. Gurbani states for such persons--

Maaeiaadhaaree ati annaa bolaa
Sabad N sunee bahu rol ghacholaa.
P-313
One who is attached to Maya (wealth) is totally blind
and deaf. He does not listen to the word of shabad.
He makes a great uproar and tumult.

This was the condition of the Rajas of hill states too.

They considered themselves to be superior to Guru Gobind Singh ji even. So they could not realise the magnanimity of Satguru and recognise him as the creator of numerous kings like them.

The Guru has always held the prestige of his poor desciples up. Guru Nanak preferred to stay with Bhai Lalo a poor carpenter. He even proved to Malik Bhago that has food was not pure. Lord Krishna too ignored the king and preferred to stay with his poor devotee Bidar. Guru Gobind Singh ji too baptised the poor and the weaker section of the society. He refused to bless the Rajas with Amrit. Thus the Guru is the creator of all the kings. He does not oblige them over his poor devotees. The Satguru is known as protector of the poor and the down trodden. None can delude him with his wealth.

Notes

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 19-9-1951.

2. From here katha of Satguru Bilas continues further from last chapter.

Updesh-9

THE COW PROTECTION

Guru Gobind Singh states thus in his Bani Uggardanti.
N chhaadon kahoon dust asuran nisaanee.
Chalai sabh jagat mehi dharam kee kahanee.
Chhattar dhaareeian kauo karohu baeg naasaa.
Apan das ka daekhaeahu tab tamaasaa.

The Lord may bless me to annihilate the wicked and the demons and establish truthfulness everywhere. I would destroy all the crowned kashatriyas by force. You would then see the performance of this servitor when all this is achieved.

It is a universal fact that the primeval lord is formless, colourless and casteless. Similarly his celestial supreme eternal power Bhagauti is formless. The Lord manifests amongst all the deities and incarnates in form as well. Similarly the eternal power-the prime goddess which represents the female aspect of the supreme divine power too manifests in the form of other goddesses as per her will. Guru Gobind Singh ji had worshipped and prayed to this eternal power. In the above scriptures, He states his desire to eradicate the demons andthe scoundrals and establish righteousness everywhere. With the eternal blessings he desired to free the earth 'from the so called unrighteous crowned kings. He further states--
Yehee deh aageiaa turkan gehi khappaaoo.
Gaoo ghaat kaa dokh jag siun mitaaun.

Guru Gobind Singh Ji sought permission to extricate the killers of cow from the world In India after independance some of the states e g Punjab Bihar Madhya pradesh and Delhi have already banned cow slaughter and others are expected to follow them However Guru Gobind Singh Ji wished to ban it in the whole world He did not want to

see any of the killers of cow to servive on earth

THE TWELVETH INCARNATION

About the descendants of Guru Nanak Guru Gobind Singh ji has stated in Gurind Nama

Jaame dhaame Das gur nav sat kalaa sudhaar
Gupal gzaarvanaa khaelsee ko elk paavaz paar
The first ten forms of Guru Nanak would appear with sixteen spiritual powers The eleventh one would live a mysteriously covert life

Then,
Duadas pumkh hai aadi sae sabh han kae Szrmaour
Shakur anantee aaze hal aadz ezhaz nehee our
The twelveth descendant however would be the supreme am ngst all In fact he would be the primeval lord himself and appear with infinite spiritual powers

Gurbani too states

Soieh kalaa sampooran fallaa
Anant kalaa hoe thakur charrlaa
The sixteen powers absolute perfection and fruitful rewards are o tamed when the lord and master of infinite powe s is revealed

Even the incarnations are believed to have possessed a definit number of powers ranging upto sixteen, But the twglveth incarnation of Guru Gobind Singh would appear with infinite powers. Guru Gobind Singh ji further narrates Specific acts of Satguru Ram Singh ji as under.

Shaastar bed, puran nir khaavai.
Naag Vasu tab karan milaavai.

ie Six Shastras, plus four Vedas and Eighteen Puranas,

this total becomes twenty eight. The second line means nineforms of snakes, eight vasusz and two ears. This total becomes ninteen. Thus full couplet means nineteen hundred twenty eight. Guru Gobind Singh ji further adds--

Saga! deep bhavan mai jaahee.
Hoiae kirpal sab dams dikhaaee.

In ninteen twenty eight Bikarmi ie l872 AD, Satguru Ram Singh ji would grace many a foreign countries and bless those people.

This did happen as the British Government in India exiled Satguru Ram Singh ji to foreign countries in 1872. This had already been prophesied by Guru Gobind Singh ji. He had as well predicted the eradication of territorial states and feudalism. This too happend during Satguru Ram Singh's era. The kings of states and feudalism got uprooted because they sided with the rest for deporting Satguru Ram Singh ji. All the great landlords had to loose their empire and be satisfied with limited land.

Guru Gobind Singh ji had even predicted that all the so called religious heads of Gurdwaras and temples would oppose Satguru Ram Singh ji tooth and nail. The so called learneds and intellectuals too would oppose Satguru ji for setting up a new sect and new religious practices.

None can understand the mysteries of Satguru. The Satguru and the Primeval Lord are one and the same Gurbani has certified that, "He himself is absolute and unrelated. He himself is also involved and related manifesting his power, He fascinates the entire world." Whereas the primeval lord is formless but all pervading the Satguru has form and is omnipotent. He is the controller of all the powers of the universe. As such he can neither be burnt by fire nor drowned by the water. Prehled was an intfant

who had enshrined the name of the lord Naam in his heart
The mighty king could not harm him because of Naam

The Satguru thus is too great. He is the incarnation of the primeval lord. So none can servive against him. All his critics are bound to suffer.

MATA SAHIBO

There was a lady, Sahibo who had been in the company of Nirmala Sadhus. She went to Hardwar on the Kumbh mela and met Satguru Ram Singh ji. She used to say that the soul of the men is immortal. It does not die. Satguru ji cautioned her that her belief was only an utterance and not a reality. He as well cautioned her that she would be tested some times.

One day Satguru Ram Singh ji set up a pyre, asked Sahibo to sit on it with her son Lall Singh in her lap All the Namdhari sikhs witnessed this unusual act of Satguru j i. Satguru ji put the pyre on fire. Sahibo remained sitting on it. When the fire burst into flames Sahibo started feeling its heat, Satguru ji put his black blanket on her

She then kept sitting but thought of throwing her son out. The moment she thought of this Satguru ji said, "If you threw your son out, I would tear his stomach off with a Spear." Sahibo then dropped this idea. She then saw burning sparks on the blanket and tossed these. The sparks fell down with slight touch without burning even the short woolly hair of the blanket. She then felt confident that she would not get burnt.

Satguru Rani Singh was the incarnation of the primeval lord. All the natural resources eg water, air, fire etc were under his control. None of these could go against his wish.

So how could such a big blaze dare to Burn Sahibo.

After deporation Satguru Rani Singh ji boarded a ship at Calcutta. The British had planned to sink this ship and Thus kill Satguru ji. When it started sinking the owner of the ship requested Satguru ji to save it. Having no money to offer to the sea, Satguru ji threw his iron water pot in the sea and saved the ship from sinking. How could the sea sink the ship which was graced by the Lord of the universe. The sea deity then disguised as a Brahmin came to Satguru ji at Rangoon, returned the iron water pot and sought his blessings.

I had met this lady Sahibo. She belonged to village Chail Padari near Gojra. She lived for one hundred and eleven years. I had the opportunity to meet this honoured lady. She narrated to me the entire story. She gave me a piece of khadi Cloth and asked me to wear it myself. She said, "I have been reciting the Naam and reading Gurbani while sorting out the cotton, spinning it, combing and weaving the cloth." I got my underwears stitched from this cloth.

The cloth proved its powers too. In my early days, I used to go out about a mile with my friends who would cut grass while I memorised two Ashtpadis of Sukhmani Sahib in the trip lasting about two hours. This was only due to the magical power of the great Mata Sahibo.

THE LIBERATED SOULS

The devotees of Satguru who repose their full faith in the Guru and live according to the directions of the Guru, do attain a very high level of spiritualism. They severe their worldly contacts and devote fully to the Guru, Such souls become liberated during their l1fe time itself. They do not believe in liberation after death. Gurbani states the

feelings of some of the liberated souls. The saint Baenee states:-

Baenee kehai sunahu rae bhagatau
Mer n mukat kin paaee.
P-93
says Baynee, listen O devotees who has ever attained liberation after death.

Again the saint Namdev says--
Mooeae hooeae jo mukat daehugae,
mukat N jaanai koeilaa.
P-12
If you liberate me after I am dead, no one will know that I am liberated.

There had been numerous such saints who were liberated during their life time. Hanuman ji refused any gift from Ram Chander ji for the service he rendered during war. He requested Ram Chander ji to grant his company for ever in following words.

Dar darshan kaa pareetam hovai,
mukat baikunthai karai kiaa.
P-360
unto the one who loves the Lord's court and the blessed vision of his Darshan, of what use is liberation or paradise? `

Satguru ji substantiates in Gurbani for liberated gouls as--

Gur kai sabad sadh jeevan mukat bhae
Har kai naam liv laaeae raam.
P-771
Through the word of the Guru's shabad, they are for ever 'J ivan Mul<at'--liberated while yet alive, they are lovingly absorbed in the name of the Lord.

With the blessings of Satguru they attain spiritual heights, live a detached life, so their soul gets intermingled with that of the Satguru. when the Satguru goes back to his heavenely abode, He becomes formless the saints with liberated souls too merge in him and become formless. They take birth and die according to their own will to reapear when He incarnates again.

Satguru exists in form so long as the world exists. When the world is extincted, Satguru becomes formless. The kag Bhasund too states that when the final dissolution of the world takes place due to fire he becomes fire, and when it takes place due to air he assumes the form of air. The gursikhs who attain liberation do not want to fcmain away from the Guru for a moment they get intermingled with Satguru. Their only wish is to come to the world when the lord takes the form of Satguru and leave the world when Satguru goes back to his eternal home. Gurbani states--

Eik til piaara veesarai rog vada man maahi
P-21
Forgetting the beloved even for a moment, the mind is afflicted with terrible diseases.

Also,
Eaek nimakh jai biserai suaamee jaano
Kot divas lakh bareeaa.
P-1209
If I were to forget my lord and master, even for an instant, it would be like millions of days, ten thousand's of years.

They become liberated souls who do not like separation from the lord even for an instant. Bhai Lehna ji lived such a life. Bhai Lehna was sure that Guru Nank was himself

the Primeval Lord. So he fully relied upon all his orders In the peak mid night of a winter Guru Nanak asked Bhai Lehna to go and wash his clothes. Bhai Lehna never argued that he would do so during the day. He immediately followed the orders of Guru Nanak. Guru Nanak ji again asked Bhai Lehna to climb a tree and shake it to drop sweets. Bhai Lehna never questioned the order of Guru Nanak but straight away acted as desired by him. The devotee has to repose blind faith in the Guru and regard all his orders as an eternal truth. Then only he earns the blessings of the Guru.

Bhai Bala while narrating stories of Guru Nanak stated "Guru Angad ji when Guru Nanak Dev ji asked anyone to eat the dead body then myself and Baba Budha ji also fled away." It was Bhai Lehna only who obeyed the orders of Guru Nanak Dev ji and got ready to eat the dead body even. Such was his faith in Guru Nanak. Bhai Lehina proved to be such a disciple so he became Guru Angad. Guru Nanak bowed at the feet of his disciple Lehna and named him Angad. The practice continued amongst Subgequant Gurus as well. Guru Gobind Singh ji prophesied fm Satguru Ram Singh ji and offered him, his best compliments.

The British however intervened in the religious affairs of sikhs to create a division amongst them. They propogated all sorts of lies about Guru Gobind Singh ji. They introduced wrong notions and tenets of belief which suited them and propogated these against the living Guru through their stooges. They went to any extent to oppose Satguru Ram Singh ji through their loyal touts.

BRAVE SIKHS

Whenever any Guru blessed Gurgaddi to his successor,

some of the devotees of the predecessor could not repose faith in the successor. They could not see the image of the predecessor in the successor. This had always been a reality. When Satguru Balak Singh ji passed on gurgaddi to Satguru Ram Singh ji some of his devotees continued to stick to their faith and remained attached to Satguru Balak Singh ji.

When Satguru Ram Singh ji assumed the leadership of sikhs he started propagating the tenets of belief of sikhs and revive Sikhism. There were four very brave and devoted Sikhs in the congregation. They were Utam Singh of Raisar, Bali Singh of Tharaj, Roor Singh Rookhar and one more.

In those days Satguru Ram Singh ji tourcd on foot along with numerous devotees. Bali Singh and Roor Singh would carry heavy iron pitchers filled with water for serving the Sadh Sangat. As the procession continued to move forward, they would run with water pitchers and stand at front of the procession to feed water to all thirsty devotees. When all the water was consumed they would run to the nearest well, fill these pitchers and again reach on the front of the procession. They would continue this process till the procession reached its destination. At the place of stay of Satguru ji they would wake up early in the morning, take their bath and then get engaged in supplying water to devotees for their bath, they would meet the water requirements of the community kitchen even.

In those days four seers (6 Kgs) of ghee cost only only one rupee. For preparing Karrah Parsad with this quantity of ghee, same quantity of sugar and flour and about sixteen seers of water would be required. Thus the total quantity of Karrah Parsad would be approximately thirty seers

(45 Kgs). each one of these brave sikhs was able to eat the total Karrah Parsad and then eat normal food as well.

Now imagine their physical strength. One of them had to fight single handed with five hundred Muslims. During the fight he developed some proud with the result he got defeated by an ordinary man. Then he remembered Satguru ji with whose blessings he beat all of them single handedly-Gurbani also substantiates this as--

Jaam guroo hoay val dhaneh kiaa gaarav dijay.
Jaam guroo hoay val lakh baahay kiaa kijay.
P-1399
one who has the Guru on his side how could he be proud of wealth ‘? One who has the Guru on his side- what could hundres of thousands of supports do to him.

Thus he alone beat five hundred Muslims. He however had full faith not only on Satguru Ram Singh ji but Satguru Hari Singh ji as well.

Sometimes before Satguru Ram Singh ji's leaving for foreign countries, He enacted a specific feat. Satguru ji Called his younger brother Budh Singh in the kitchen, got him dressed exactly like his own self. Satguru Ram Singh ji then asked the sikhs present there, "Do you feel any difference between us ‘?". Satguru Ram Singh ji then asked Budh Singh to undress and put on his original clothes. This scene was witnessed by the brave sikh Utam Singh. This fact was revealed to me by S. Mastan Singh son of Utam Singh, who is now running in his eightieth year.

Guru Hari Singh ji remained on Gurgaddi for thirty four years ie from 1872 to 1906 AD.

BABA GANDA SINGH

Some of the devotees of Satguru Ram Singh ji were proud of their spiritual powers. They influenced many locals, who became their devotees.

One of them was a suba and lived in a village of district Ambala. Guru Hari Singh ji visited this village and went to see this saint also. He kept sitting on his cot and did not greet Satguru Hari Singh ji. Satguru ji touched his feet and sat on the foot side of the bed. The devotees of Saint did not like his rude behaviour. They felt that Satguru Hari Singh ji should have been given due respect at least 21S brother of Satguru Ram Singh ji if not as Guru. Therefter the prestige of the saint suffered a great set back.

Another such a proud saint was Ganda Singh. He lived in Ibban. He was so much powerful that if any one tried to suck a baffalo, his throat would get choked. Thus none ever tried to make mischief and go against the will of Ganda Singh. He had achieved such spiritual heights that he could assume any form.

Once two Nihang Singhs happened to come there Ganda Singh asked, "Where are you going"

They replied, "We are going to Mukatsar."

Ganda Singh, "What for."

Nihang Singh, "We are going there for holy glimpse of Guru Gobind Singh ji."

Ganda Singh, "If I make you see Guru Gobind Singh here itself."

Saying this Ganda Singh assumed the form of Guru Gobind Singh j i. One of the Nihang Singh's had the glimpse of Guru Gobind Singh ji and instaneausly went into trance and started muttering the name of the Lord. The second Nihang Singh was astonished to see the state of his companion

He asked him to come to senses and have faith only in Guru Gobind Singh ji. The one in trance said, "Are you blind, Guru Gobind Singh is sitting right here. I am seeing him, are you not ?" Thus all the locals respected him as a perfect saint So none dared to do any mischief with ladies.

Satguru Hari Singh ji went to see Ganda Singh. He kept sitting on his cot and did not greet Satguru ji. Satguru ji touched his feet and came back. With this action Satguru ji withdrew all the spiritual powers from Ganda Singh.

Thereafter Ganda Singh not only lost his esteem but developed physical problems too.

Such impertinent self willed saints suffer a severe decline in spiritualism when they disrespect the Satguru who is the sole custodian of spiritual powers. Some of the great saints even start regarding the Satguru as an ordinary human being. This affects their faith adversely which becomes a cause for their downfall.

Another similar happaning took place at Allahabad, where Satguru Ram Singh ji was lodged along with his subas. After deporting Satguru ji, the British were in a fix as to who should become the master of Sri Bhaini Sahib. They requested Satguru ji to nominate somebody. Satguru Ram Singh ji asked the Subas to find a solution. Before embracing the Namdhari sect Baba Jawahar Singh was a Nirmala Sadhu and Sahib Singh and Brahma Singh were Udassi Sadhus. They suggested a jury of five members to be formed. Suba kahan Singh who was Satguru ji's colleague in sikh army and a witness of the miraculons deeds at Hardwar at Kumbh Mela said that the management of Sri Bhaini Sahib should he entrusted upon your younger brother. Satguru Ram Singh too agreed to this suggestion. On this the other subas who were too close to Satguru ji felt uneasy. Baba J awahar Singh

was such a personality that he would hold his flowing beared in hands and request Satguru ji to pardon any guilty having Committed even the worst of crimes. Satguru Ram Singh ji had great regards for him. The moment Satguru Ram Singh .li agreed for the transfer of responsibility of Sri Bhaini Sahib to brother, Baba Sahib Singh could not cherish this decison and regarded it as a family affair only.

Thus it is very difficult to retain full faith in the Guru Ullder all situations. Even a minor happening can shatter the faith of anyone.

We should therefore always seek firm faith Satguru ji.

FAITH IN THE GURU

Nobody should boast or be proud of his faith in the Guru. Full eternal faith can be obtained only by the blessings of the Guru. While in the Allahabad fort Satguru Ram Singh said, "Gurbani is a great blessing." After a little while He again remarked, "Bani is only a nerve, The sequel is Naam," After a little while he again remarked, "The Naam too is only a chaff."

Listening to these remarks of Satguru ji, Baba Jawahar Singh felt highly perturbed and requested Satguru ji to state the truth.

Satguru Ram Singh ji then elucidated his remarks and said, "Baba ji after reading Bani, and contemplation on Naam if a man has realised that the Guru is the primeval lord then his worship too is fructified otherwise it is all a waste."

Faith is the essence of Gursikhi. Bhai Taru Singh had

faith in the nectar of Guru Gobind Singh ji, that is why his hair could not be cut with scissors even.

Thus if any body keeps reading Gurbani the whole day or contemplates on Naam day and night but differentiates between the Guru and the primeval lord, then all his efforts become a waste. Gurbani states--

Baisno Naam karam ho jugataa.
Tuh kutte kia fal paavai.
P-960
He is called a Vaishnav, but he is bound to deeds of egotism, By thrashing only husks, what reward can be obtained.

All the religious deeds without faith in Guru are like husk without the grain. Although Satguru Ram Singh ji held Baba Jawahar Singh in high esteem, his faith too got Shattered. It is the will of the Lord only. He blesses some (me with eternal love and faith in Him. At the same time He discards the one who regards him as an ordinary man. He opposes him and thus remains devoid of his blessings. Thus even the faith of so called spiritual personalities depends upon the blessings of Satguru. We must therefore always pray to Satguru ji for his benevolence and never feel proud of any achivement.

SATGURU HARI SINGH JI

One of the brave Sikhs Bhai Uttam Singh, once asked Satguru Hari Singh the where abouts of Satguru Ram Singh ji. Satguru Hari Singh ji replied, "Bhai Uttam Singh had you come a little while ago then you could have seen Satguru Ram Singh ji here itself. He has gone from here just now. After the deportation of Satguru Ram Singh, I did not see his glimpse for a few days. It had become almost impossible for me to servive. Satguru ji blesses

and guides me every now and then. This is how I run the show here."

I too have noticed that Satguru Hari Singh ji would not take a step forward against the will of Staguru Ram Singh ji. Many a times he would stop moving and stand still. He would then scrape the earth with his foot and Only then move forward. He would not move a step fOrward without the order of Satguru Ram Singh ji.

After the deportation of Satguru Ram Singh ji no information of his physical whereabouts could be known Baba Darbara Singh ji ultimately succeeded to know his whereabouts. Satgur Hari Singh ji then asked him to go and meet Satguru ji.

Till then Satguru Hari Singh ji was known by his original name Budh Singh. Satguru Ram Singh ji issued the order, "From now onwards Budh Singh be known as Hari Singh. He would continue the reforms initiated by me. I bestow all spiritual powers on him. He can even pardon anybody excommunicated by me. I would however not pardon anybody excommunicated by him. He should be regarded as supreme in all respects."

Satguru Ram Singh as well ordered that this epis'tle after implementation be destroyed in fire or water. The order was carried out religiously. Just as Guru Nanak Dev ji renamed Bhai Lehna as Angad and appointed him Guru in his place, similarly Satguru Ram Singh ji renamed Budh Singh as Hari Singh and appointed him as Guru in his place.

There are some people who claim to be a kukas but do not regard Satguru Hari Singh ji as Guru. You should

therefore be careful and keep distance from such persons None can go across by putting legs in two boats. You must stick to your faith whole heartedly, and pray to the present master for his continued blessings.

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THE PRESENT MASTER

The faith in the present master is of utmost importance just recollect the incident during the era of Guru Tegh Bahadur ji. Guru Harkrishan ji only remarked that the next Guru would be at Baba Bakala. He did not name him and mfr for his heavenly abode. Having come to limelight Guru Tegh Bahadur ji decided to leave Baba Bakala because of the misbehaviour of self styled gurus. When they reached the banks of river Beas, Satguru ji saw that his devotees were carrying the Granth Sahib also. Satguru ji asked, "Why have you brought this." The sikhs said that they have snatched it from Dheermal. Satguru ji asked them to return it to Dheermal. Since they hesitated to go back, Guru Tegh Bahadur ji handed it over to the river, placed it in it and asked the river to keep it safely as his deposit. Message was simutlaneously sent to Dheermal to secure it from the river immediately.

Dheermal came along with some divers. He prayed to eight Gurus and tried to locate the Granth Sahib but failed. The power and light of the Guruship had since been transferred to the ninth Guru Tegh Bahadur ji. Also the river was keeping it and taking care of as the deposit of Guru Tegh Bahadur ji. So until and unless the prayer was made to Guru Tegh Bahadur ji, the present master, Granth Sahib ji could not be located. The moment Dheermal prayed to Guru Tegh Bahadur ji the Granth Sahib ji could be located and brought out of the river safe and sound.

The Satguru is the master of all the spiritual powers.

The water, air and fire etc are all under his control. None of these can dare to go against his orders. The river Beas therefore could not cause any damage to Granth Sahib ji.

Guru Harkrishan ji had transferred all these powers and the spiritual light to Guru Tegh Bahadur ji who was then the present master. So all prayers had to be addressed to him only.

Similarly when Satguru Ram Singh ji renamed Budh Singh to Hari Singh and vested him with all the spiritual powers he became the spiritual head of Namdharis. He was then the present master, so all prayers had to be addressed to him.

I would now narrate a similar incident of the period of Guru Hari Singh ji. There was a writer, Santokh Singh at Sri Bhaini Sahib who wrote all the incidents of the period of Satguru Ram Singh ji and Satguru Hari Singh ji. He lived in a hut in the stable. The hut caught fire, It was peak summer. The manuscript of the history written by Santokh Singh was then in the hut. Seeing the blaze Santokh Singh started crying and lamenting that all his effort of many years has been destroyed. Satguru Hari Singh ji went on the top of stable and kept on gazing at the fire. After the fire was extinguished, although everything in the hut had been burnt the papers on which the history of Satguru had been written were found to be undamaged. This was due to the grace of Satguru Hari Singh ji.

There was one Rai Singh of village Khatra. He along with his sons was in the process of starting an Akhand Path. As per the practice an earthen lamp is lighted before starting the recitation (Path). Rai Singh started the prayer by addressing ten Gurus, and did not name the present

master Guru Hari Singh ji. The earthen lamp got extinguished. It was relighted but again got extinguished. One of his sons was devotee of Guru Hari Singh ji. He rebuked his father for not rememburing Guru Hari Singh in ardas. Thereafter he relighted the lamp and prayed to Guru Hari Singh ji. The lamp then continued to burn. This incident took place in my presence.

Thus all prayers have to be addressed to the present master.

FIRM FAITH

Firm faith in the Guru is the only means for achieving Spiritual heights. Satguru ji has therefore attached 'higher fegpect to the code of conduct. The devotees firmly devoted to the Guru thus observe all the tenets of belief and the code of conduct religiously. This as well differentiates them from rest of the world. A true sikh gets easily indentified as a devotee of the Guru by observance of the code of conduct.

Satguru ji warned his disciples to beware of fake mendicants. In the era ahead many a fictitious saints would start their business and delude the people. Satguru Ram Singh ji said, "the Kaliyug would assume my figure to delud the people and lead them astray. Only the enlightened souls would realise the truth and say- "Although he looks like Satguru Ram Singh ji but he does not follow the code of conduct for sikhs." Thus in this era it is very difficult to avoid the influence of so called saints.

The faith of true devotee should be like that of Hanuman ji. After the victory upon Ravan, Ram Chander ji blessed Hanuman with a very costly necklace of pearls. Hanuman started breaking the pearles by pressing between

his teeth. Somebody taunted him, "you are after all a monkey only. Ram Chander ji blessed you with such a Costly necklace and you are breaking it so recklessly." Hanuman replied, "l am trying to locate Ram Chander ji ill the pearls." On further questioning he said, "Anything which does not have the presence of Ram Chander ji is of no use to me. He would not keep his body even if it is without the Lord." He then tore off the skin of his chest and showed the presence of Rani Chander ji. The real devotee should have faith in his Guru to this level To achieve this level however one has to lead a secluded life totally detached from the world and keep his Guru always ensrined in his heart & soul.

This state can be achieved only by the benevolence of the Guru.

Notes l

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 20-9-1951.

2. As per puranas the Vasus are eight forms of deities.

Updesh-10

[2]Pad pankaj sees Dharo Kar jore kai,
Kaat aghan mum mokh dede.

The Primeval Lord who is although formless has incarnated in form as Guru Nanak. I bow before him with folded hands and place my head at his feet with humble adoration. May he kindly excuse my sins and bless me with his benediction.

Yaa bhav mai vipreet mat
Bhavae naar nal" naahi.

On the earth the intellect of men, women and even the kings had been completely defiled. Guru Nanak Dev ji expressed this depraved status of the minds of the people in Gurbani as follows--

Kal kaatee raajae kaasaee
t Dharam pankh kar ouddariaa.
Koor amaavas sach chandrimaa
Deessai naahee keh charriaa.
Ho bhaal vikunnee hoee
Aadhhaerai raah N hoee
Vich houmai kar dukh roee.
P-145

The dark age of kaliyuga is the knife, and the kings are butchers; righteousness has sprouted wings and flown away. In this dark night of falsehood the moon of truth is not visible anywhere. I have searched in vain, and I am so confused. In this darkness, I can not find the path. In egotisim they cry out in pain.

The dilemma of the people is primarily because of utterly selfish and egoistic attitude. Everybody cares for his own intrest. Everybody wishes to stick to his chair at all costs. None bothers about others. The result is that

everybody is upset. The only way to achieve eternal peace is that we should see the glimpse of the Lord in everyone else. Everyone should have feeling of altruism for others. All the anxiety of the people would then automatically be removed.

However the law of nature is that the old order changeth yielding place to new. It rains after the dust storm. The dust storm sweeps away all the rubbish from the ground. It uproots many a trees even. Then after the dust storm the rain follows and washes away all the dust All the vegetation, trees, plants get a wash. Everyone feels pleased.

Same is the condition of human beings now. Selfishness, greed, egotism are on the increase in the world. The change would take place only when it has reached its climax and all the dust is washed away. it

Daekh dookh nU daas ko,
tan dhhaame bhav maahi.

Having felt the agony of the devotees the primeval Lord incarnated as Satguru Nanak Dev ji to solace them.

AGONY OF THE POOR

Desh jabai hind lok mai badhe aciharmee l0ke.
Gaoo gareeb atti hee dukhee bheae pikhe sehi soke.

Thus when such sinful and irriligious persons increased in the world, the poor and the cow suffered adversely to an intolerable limit.

Desh Malaechh apaar badhae nehi [aes
dhamm raheiou kahoon beeraa.

The low cast sinful persons increased to such an extent

that the number of virtuous and truthful persons declined miserably.

Sant Dhian Singh ji thus describes such a vicious and corrupt state. He continues further as--

Paap ghanae turkan karae
Mug chhode daeiou su pikambar peeraa.

The Muslims committed numerous sins and the people discarded the path shown to them by their religious leaders.

Fail dumtt kumatt gaeiou
Ko na pachhaanat hai par peeraa.

People had lost their balance of mind and gone mad. None cared for the sufferings of the other People had become so much selfish that they bothered about earning more and more for themselves without caring at all for the poor. None wanted to uplift even his poor friend.

Ais matti madgee bhav kee.
Su biaakul hote bhavae bin dheeraa.

Almost all the people being under the intoxication of Self praise and money, the impatient mother earth not being able to tolerate the presence of such human beings, Prayed to the primeval lord to kindly incarnate in human

form and redeem her from sufferings.

Hindun roop vattee larkee. j
Pikh kai julemmee su karai bamttaa.

Seeing beautiful girls of Hindus, the Muslims married them forcefully.

Ais aneet malaechh karai
Tab Four su gaur macheiou durattaa.

The beaf eaters Muslims committed irregularties and flouted the rules and regulations to such an extent that the mother earth too trembled in agony.

Chhor bhajan bhajan aghan ko
Naik su naahi rahee sumttaa.

People no more resorted to contemplation on Naam they ran away from it and followed the path of villainy They liked to go to places like cinemas where they suffered moral degradation and wastage of money. None liked to think of righteousness.

Chhaaae dumtt kumatt gaieoiu
Nehi hoie sumatt kahoon umttaa.

The earth was covered by the people with base intellect. It was not possible to find anybody who would like to follow the religious rituals of taking an early bath and contemplating on Naam.

Jug reef aneet bipareet badhee
Nehi hote dharamehi kaer kahaanee.

In the world, violation of religious principles increased so much that none would remember the religious rules and tenets of belief. Nobody would like to contemplate on Naam and read Gurbani. None would like the company gf saints and touch the feet of any Sadhu.

Jug lootan kootan maar machee.
Tab hakk bihakk kee kaun bakhaanee.

People were fully engaged in killing, thrashing and pillaging. None cared for the rights of others. They felt highly delighted in usurping the belongings of others. Gurbani had stated about the rights and attribution of such people as--

Hak paraaeiaa Naankaa ous soor ous gaae.
Gur peer haamaa taa bharae jaa muradaar N khaae.

P-141

To take what rightly belongs to another, is like a Muslim eating pork or Hindu eating beaf. Our Guru or spiritual guide, stands by us if we do not eat those carcasses.

Thus people had forgotten the name of the primeval lord, followed the path of felony and evil deeds.

Dhamman tan pankh lagaa oudieiou.
Jan Sindh kae beech dhaseiou dar maanee.

Righteousness afraid of such wickeds, flew from the world and disappeared in the ocean, so as to servive.

Oumdeiou atti koor su poor gaeiou.
Chhit chit beriti ulat chalaanee.

The world was covered by dishonest and mendacious persons. The minds of the people had adopted the path of untruthfulness and falsehood.

Guru Nanak therefore appeared to give solace to the people tormented by the wicked. He appeared to bless the saints and free them from any fear. Even in the end when Guru Nanak left for his heavenly abode none could find his body. This proved that he was not a man of mere blood, flesh and bones. He had formed his body just to show to the people. He was in fact beyond all chants. He was impeccable. He was a spiritual soul and thus different from ordinary human beings. Because of this people could not understand him fully and went astray from the path shown by him.

Guru Gobind Singh ji had created Khalsa to serve the poor and the down trodden and worship the primeval lord Sikhs however forgot the path of truthfulness, and astrayed from the tenets of belief prescribed for them, to an axtent of killing the sacred principles of Sikhism. They had even

abandoned their wives and taken to sensual activities such as fornication and inebriation. They had forgotten reading Gurbani and contemplation on Naam. Not only this they would even make fun of some one reading Gurbani. The sikhs disrespected sikhism to an utterly low level. Even people made fun of them. Mere outward look and deeds would be useless till the moral is high.

MEDITATIVE WORSHIP

The Namdhari young men having tied straight turbans, the tied up beared does not suit them. This only is the first step to violate the tenets of belief. If not checked in time this would lead to deterioration and continued violation of more and more tenets of belief. Ultimately they would harp on more freedom for their living style and not care for the pleasure of the Guru. Once a man follows the path of degradation he continues to obey his mind and forgets the teachings of the Guru. Take the case of an animal tied to its peg on the feeding trough. He enjoys the care of the owner who feeds him on time. However the one who wanders out side and grazes on the fields of others gets severe beating by the owner of the field. Many a times these are stock-aded as stray cattles. Similarly a disciple who follows the teachings of the Guru enjoys the pleasure of the Guru and is saved from misfortunes. Thus to live this human birth usefully one has to worship according to the teachings of the Guru. Fareed ji states in Gurbani as--

> Taeree paneh khudaae too bakhasandagee.
> Saekh fareed farreedai khair deejai bandagee.
> P-488
> I seek your protection. You are forgiving lord. Please bless Saykh Fareed with the beauty of your meditative worship.

Also
Bandee andar sifat karaaeae taa ko kcheeai handaa.
P-359
When one praises the lord as his slave only then is he known as a human being.

Thus the worship as a slave only bears fruits. A pet dog with a coller on its neck is fully secured. People kill the others without a coller, as they are stray dogs and not owned by any body.

So we must not only follow but also secure the teachings of the Guru.

HAVE FAITH IN SATGURU

Guru Nanak appeared on this earth to guide the people to follow the path of truthfulness. The sikhs followed his teachings religiously. In spite of many ups and downs they continued to take their morning baths, contemplated on Naam and read Gurbani regularly. This continued right upto Satguru Ram Singh ji. They never indulged into bad habits like inebriation. Kabeer ji states--

Kabeer jih maara pandit gaae paachhai paree beheer.
Eik avaghatt ghaattee Raam kee tih charr rehiou kabeer
P-1373
Kabeer, the crowds follow the path which the Pandits, the religious scholars, have taken. There is difficult and treacherous cliff on that path to the Lord; Kabeer has climbed that cliff.

The path shown by the Satguru is different from the normal living style. Both do not match in anyway. In the Gurus way one has to serve him selflessely. One has to devote oneself to the Satguru fully without caring for the criticism of the people. Gurbani States--

Lokan kee chaturaaee oupamaa tae baisanter jaar.
Koee bhalla keho bhaavai buraa keho ham tan deeou hai dhaar
P-528
I have burnt in the fire the clever devices and praises of the world. Some speak good of me, and some speak ill of me, but I have surrendered my body to you

Further Nam Dev ji also stated in Gurbani as--

Oustat nindaa karai nar koee.
Naamae sree rang bhaetal soee.
P-1164
Anyone can praise or slander me. Nam Dev has met the Lord.

The Satguru has created his sikh totally different from the world. He is a spiritually englightened soul. His tions and desires are different from normal people. He has surrendered himself to his Guru. Sant Chanda Singh a punjabi poet has stated the state of mind of the people in his poem. He says, "the devotees were too eager to request gafguru Ram Singh ji to bless them with Gurmantar, they would leave their work unfinished and hear the abuses ofthe senior members of their families to seek Naam." People called such devotees insanes as the one blessed by Naam went in to a state of trance. In such a state people did not spare even Guru Nanak Dev ji. Gurbani states--

Koee aakhai bhootanaa ko kehai baetaalaa
P-991
Some call him a ghost, some say that he is a demon.

Guru Nanak Dev ji had said in Janam Sakhi, "the one who would blacken his face and hear the slander mockery and indecent remarks of the people would only become

the disciple of the twelveth incarnation." He would have to choose between a sikh and a wordly wise. If he decides to be a sikh he would have to forego the worldly comforts and bear criticism. Gurbani says--

Oustat nindaa Naanak jee mai habh vanjaaee
Chhorriaa habh kijh tiagee.
Habhai saak koorraavae dithae ton palai taiddai laagee.
P-963
I have totally discarded praise and slander O Nanak,
I have forsaken and abandoned everything. I have
seen that all relationships are false and so I have
grasped hold of the hem of your robe, Lord.

Satguru is the greatest benefactor of sikhs. No worldly relation can match the love and care of the Satguru. This is a well tested truth.

The friendship of the people is an alliance with the wealth. Gurbani states thus.

Manamukhaa kaeree dosatee maaeiaa kaa sanbadh.
P-959
The friendship of self willed manmukhs is an
alliance with wealth only.

The trend in the world is that when a poor man goes to a rich man and sits right in front of him, the rich man turns his back on him. The rich man does not care for him. However when a rich man goes to a poor man, he welcomes him with respect. Here the level in status is measured by the wealth of the individual.

In the perception of saints however the poor is only the one who does not have the Naam the name of the Lord in his heart. In the spiritual world the measure of rich and poor is the Naam. Gurbani states, "He alone is

a great king, who keeps the Naam, name ofthe Lord within his heart. One who keeps Naam in his heart his tasks are perfectly accomplished. One who keeps the Naam in his heart, obtains millions of treasures. Without the Naam the lU'e is useless. "

Thus when the perception of the people changes they start going astray from truthfulness. They regard everything wrong to be right. Then the Satguru intervenes and guides them to follow the path of truthfulness. The disciple needs continuous guidance and blessings of Satguru to reman on the path of truthfulness. The glamour of wealth is short lived. The future is black. The time is not far off when the sun and rain would also become devoid of Power. The sun would shine but without any warmath. Similarly

rain would not help agricultural growth.

You all are the disciples of Guru Nanak Dev ji. You should live amicably and be aware of the policies of the British. They created 'Sikh Sudhar Jatha against the Akalis of Jaito, who opposed the government. The government created Singh Sabha as well to oppose the Namdharis.

The British never wanted sikhs to read Gurbani and follow any spiritual head. To weaken the Sikhs they hired touts even to change the history and the tenets of belief of the Sikhs. They endeavoured hard to keep the Sikh masses in dark about their religion. Satguru Ram Singh *gi had categorically warned Sikhs, "The premonitions of Guru Gobind Sigh would certainly take place in totality." Again he said, "the earth might start raining and the sun spread coolness, however the writings of Guru Gobind Singh ji would certainly take place."

THE GOD's WILL

Acceptance of the Satguru's will by the sikh is the most important link between the Guru and the Sikh. Once some sikhs requested Satguru Ram Singh ji, "Kindly enlighten us which type of Gursikhs are dear to you." Satguru ji replied, "I am pleased with the sikhs who follow the will of the Lord happily."

In your buisness you seek guidance from the head of your commercial organisation, who is supposed to keep track of worldwide trends. This chief is expected to give you right information. Similarly the Satguru is the creator of the world. He guides his disciples on the path of truthfulness. He as well helps them to overcome obstacles. In return the disciple is supposed to accept his decision

and live to the will of Satguru. For living according to the will of the Lord, Gurbani states--

Bhaanae vich ko viralaa aaeiaa.
How rare are those who walk in harmoney with the Lord's will.

Also
Taeraa bhaanaa toohai manaachi jis no ho hae daeiaalaa
P-747
He alone okeys your will O Lord, unto whome you are merciful.

Cleverness does not help as the Lord can not be deluded by any one. The disciple can not earn the pleasure of the Lord by merely his virtuous acts. Gurbani again clarifies this as--

Laekhai katehi N chhootteeai khin khin bhooleneha
Bakhasanehaar bakhas lai Naanak paar outaar.
P-261

Because of the balance due in his account, he can never he released; he makes mistakes each and every moment. O forgiving Lord, please forgive him and carry Nanak across.

Bhai Gurdas has stated in one of his kabits as under
Bhagat vachhal souni hot ho niraas ridai,
Patit paavan Ssouni aasaa urdhaari haoun.

0 Lord, when I hear that you are beloved of those who worship you all the time, I who is bereft of your worship become sad and disappointed. But on hearing that you forgive sinners and make them pious, a ray of hope kindles in my heart.

Antemjaamee souni kanpat hau anteragati,
Deen ko daiaal souni bhai bharam mar houn.
I the evil door, when hear that you are known of innate feelings and thoughts of everyone, I tremble within. But hearing that you are clement on poor and destitutes, I shed all my fears

Jaladhar sangam kai aphal saynbal drouna,
Chandan sougandh sanabandh mailaagaar houn.
The silk cotton tree, (Bombay heptophylum) well spread and high, does not bear any flower or fruit even during rainy season, but when brought closer to sandal wood tree becomes equally fragrant. So does an egoistic person coming into contact with you.

Apanee karnee kari namk hoon N paavon thaw;
toumarey birdu kari aasaro samaar houn.
Because of my ill deeds, I can not find a place even in hell. But I am leaning and depending upon your character merciful benevolent, clement and corrector

of the evil doer.
Kabit 503

In the above Kabit Bhai Gurdas an eminent and spiritually elevated writer has compared the charachteristics of Satguru with the feelings of a disciple. The disciple when hears that the Satguru showers his blessings only on the one who worships him day and night gets disheartened because he is bereft of his worship. However the second moment he hears that the Satguru is the forgiver of even greatest sinners, he gets hope, that he too might also be forgiven.

The disciple however again gets sad when he learns that Satguru knows even the innate feelings of everyone This thought shakes him badly. But when the disciple is reminded of his clemency he again finds a ray of hope of being pardoned.

Thus the disciple is in a fix, how to get benevolance of Satguru. When he ponders over his sins he becomes sure for the greatest punsihment. What to talk of heaven he may not find place even in hell. The extremely merciful nature of the Satguru ultimately assures him of His clemency and benevolence.

Ultimately a prayer from the core of heart alone would erode the pain and sufferings of the disciple. Satguru Ram Singh after going to foreign countries adopted the name Dial Singh for himself. This meant that he has to be extremely merciful to the people in showing his benevolance as they would not be able to follow the teachings of the Guru fully. So seekig mercy from Satguru is the only option for the disciple.

STATUS OF COW

I would like to state the actual state of the cow in our country. After partition of the country the government set up a committee of eleven persons including me to study the status of the cow. Ten members of the committee suggested immediate stoppage of cow slaughter. One of the members suggested that only non milk yielding cows should be slaughtered, and over a time even this should be stopped.

Now let us study the situation in Punjab for which a poet has said that there is no other state equivalent to it. The Punjab has the honour of being the birth place of all the incarnations of primeval lord in kaliyug. Guru Nanak Dev ji honoured it by his appearance. His successors then followed him.

Again Punjab had the privilege of having the best breeds of buffaloes and cows in the country. After partition gf Punjab two breeds the 'Thaar parkar' and the sindhi have remained in pakistan. The milk yield of these cows Varied from fifteen to twenty seers (22 to 30 kgs). The Cows of sahiwall breed whose yield too was approximately 33 kgs. also remained in Pakistan. These three breeds are no more available to the present Punjab. One breed of buffaloes known as 'neelee' too remained in Pakistan. It had white forehead, white feet.

In the present punjab we are left with only too breeds. One of these ie the 'Haryana' breed is available in Hissar and Rohtak regions. Also the 'Murd breed of baffalos is avilable in this region.

I have stressed both the punjab government and the centre to the maximum, to control the movement of these animals from one region to another and also to order the

owners to take maximum care to preserve these animals.

The best cow with a milk yield of l8 kgs. would cost more than five hundred rupees. Also a baffalo with a yield of about 3O kgs. could be purchased for about thousand rupees. These are available in abundance in this area. Now the real situation is highly alarming. Those who have migrated from Pakistan are unable to maintain milk yielding animals. The drought in the area has worsened the situation all the more. Poor people finding it impossible to maintain these animals sell them for little profits. The villagers further sell these to brokers in cities for some profit. These brokers sell these animals to butchers in Calcutta or Bombay on profit. The calves of these animals are disposed off in the way itself. This is how even the good milk yielding animals are being annihilated.

Also the traders who purchase these animals from villages at cheap rates retain them till the animals continue to yield milk. Thereafter they sell these to butchers at Madras or Calcutta thus even the best breeds are being exterminated mercilessly for the sake of money. Unfortunately even the leaders are taking eratic decisons and advocating people to take to non-vegetarian food.

This is extremely shameful in the free country of Hindus. The word Hindu itself means the one who is non-violent. we must honour this.

I would like to conclude here because now it is the time for contemplation on Naam. None should miss it.

Notes

1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 29-Ol-1952.

2. The narration from Satguru Bilas starts here. It being the first chapter starts with the eulogisation of the primeval lord and his incarnation in form.

Upolesh-11

SYM1PTOMS OF DARK AGE

The dark age of Kaliyuga is different from the previous yugas. Gurbani states its symptoms as under--

Soee chandu charrehi sae taarae
Soee dineear Tapat rehai.
Saa dharttee so poun jhulaarae
Jug jae khaelae thhaav kaisae.
Jeevan talab nivaar.
P-902
The same moon rises and the same stars; the same sun shines in the sky. The earth is the same and the same wind blows. The age in which we dwell affects living beings but not these.

In the above quotation the word 'talab' normally means desire. Hence for ordinary persons the whole line means--give up your attachments to life. However I feel the real pronunciation is 'talban Vaar'. This means the one's who can call for any one e.g. kings. This subtlety however can be understood only if we discuss this with spiritually enlightened saints. Next lines state--

Hovai paravaanaa karehi dhhingaanaa.
Kal lakhan veechaar (Rehaao)
Those who act like tyrants are accepted and approved. Recognise that, this is the sign of dark age of Kaliyuga.

Further--

Kitai daes N aaeiaa suneeai teerathh paas N baithaa
Daataa daan karae teh naahee mehal ousaar N baithaa
Kaliyuga has not been heard to have come to any country or to be sitting at any sacred shrine. It is not where the generous person gives to charities, nor seated in the mansion he has built.

Then, where does he live '? Gurbani further states-

Jae ko sat karae so chheejai tap ghar tap N hoee
Jae ko naao leae badanaavee kal kai lakhan eaee
If someone practices truth, he is frustrated, prosperity does not come to the home of sincere. If some one chants the name of the Lord, he is scorned. These are the signs of Kaliyuga.

Thus if some one vows to contemplate on Naam for so much time or read this much Gurbani, the Kaliyuga inervenes and does not allow him to accomplish his vow. Kaliyuga would create obstacles in the way and distract the attention of the individual. Some one decides not to look amorously on ladies, the Kaliyuga intervenes and does not allow this to happen.

The Kaliyuga incites the individual in all immoral activities and obstructs the virtuous deeds.

SINGING OF HYMNS

Former sikhs used to sing Gurbani in very soft tunes They would sit down in congregation and sing unitedly. Most of the devotees participated in this singing and the remaining sat quietly reciting the name of the Lord and listening to Gurbani.

Over a period this style has changed. Bhai Gurditta Rababi started narrating the exegesis of saints and gurus in his kirtan.

According to my information Mohant Jawahar Singh gf Khanpur then started singing with musical instruments. He would as well cite quotations and narrate incidents from the life of various saints and devotees to substantiate

his views.

After him Sant Bhagat Singh ji was the first to start singing Gurbani in standing posture. Thus over a period the narration of anecdotes and citations increased which attracted the audiance as well.

The central idea of all these performances has however been the adoration of Satguru Ram Singh ji and propagating his message of following the path of truthfulness.

THE REAL GURSIKHS

During the Muslim rule, The rulers were thirsty of the blood of the sikhs. They wanted to eradicate them as the sikhs opposed their tyranny and oppression openely and boldly. The situation was so bad that if any body gave clue of a sikh he would get ten rupees as reward. If he helped the authorities in the arrest of a sikh he would get forty rupees. However if he could present the decapilated head of a sikh he would be awarded eighty rupees. Even under such a terrible situation people continued to embrace Sikhism. The reason was that sikhs of those days lived a highly religious, practical and piouse life. They served the poor even at the cost of their lives.

The Muslims displaying their utterly abhorrent treatment towards sikhs addressed them as sug (dog in persian) in their books. However they had to remark that these sugs do not look amorously on the sisters and daughters of others.

KING FARUKH SEER

King Farukh Seer decided to exterminate sikhs. He discussed this with his minister as to how this could be done. The minister advised him to first try on a few of

the sikhs. He advised him to round up a child, a young man, a middle aged man and an old man and keep them hungry for five-seven days in jail. Then call for another sikh, to request the four sikhs in jail that he wanted to feed one of them as per his capacity. Kindly decide who would accompany him?

The four sikhs in jail, hungry for seven days discussed the matter amongst themselves. The old man said that the has already lived his life, one of you could go; the middle aged one said, "how could I go leaving all of you in this state 7" None of the elders having agreed they asked the child to go and take food. The child too refused saying that he could not go leaving behind his elders hungry Ultimately they told the host that he could bring the food for one person here only, which they would all share. This was the standard of Gursikhi.

Again the minister suggestd the king to try another trick. He said, you call them and give each one different amount of money. Then set them free with instructions that all of them were free to go but in different directions. Before parting, the sikhs sought permission of the king to bid farewell to each other. When they bowed to touch each other's feet they asked each one to meet under a pglfticular tree. Thus they followed the orders of the king and left in four different directions to meet at the appointed place. They got together, pooled the money and then shared it equally. This is called gursikhi.

Now a days we hate touching each other's feet. The British had ruined our ancient traditions. The sikhs had been touching each other's feet since the times of Guru Nanak. Even now at Hazur Sahib after the evening recitation of Rehras people touch each others feet right at the dais.

Thus the tenets of belief of sikhism had been changed miserably under the aliens on the orders of the rulers to suit their interests.

FRATERNISATION

I would like to cite another case of fraternity. During the hola mohalla function at Kangee, the foodstuff fell short. Seth Hukam Singh of Sakhana and Seth Hukam Singh Daska, without consulting the authorities asked some people to bring rice and pulse from their store, boil these and serve to the Sadh Sangat. They took this step unilaterly to avoid defamation of the function. These people regarded such functions as dedicated to the Guru. Thus any defamation of the function would become defamation of the Guru which could not be tolerated by a true Gursikh.

VIRSA SINGH

In the village Nushera Virka there lived a potter Namdhari Singh, Maghar Singh. He was a poor pious Gursikh following the tenets of belief religeously. In his company another rich farmer Virsa Singh got influenced and he too became a Namdhari Sikh. Before partition when the process, of purchasing land in Jiwan Nagar was in progress Virsa Singh purchased one Square of Land He requested Maghar Singh also to purchase. Maghar Singh however expressed his inability to purchase as he had no money. Ultimately Virsa Singh mortgaged his land and paid 5500 rupees for the land of Maghar Singh as well, on a clear cut understanding that he could return it at his convenience. Also he made it clear that he does not need its pay back as he feels highly obliged to him, being instrumental in his becoming a Namdhari.

This is Gursikhi. Satguru ji had created brotherhood of

sikhs belonging to the same clan. This was more near and superior to worldly relationships. Just as a gardener plants various types of flowers and then nurturs these to blossom The water makes a mutual contact with different types of plants and a relationship is thus created. Similarly people from all walks of life joined together, got baptised, followed the tenets of belief and became the real relatives and gursikhs

Anybody can do any work as per his competence, how ever they are all Gursikh Namdharis only. Their only caste is Namdhari, irrespective of their profession.

This is an important point to be always kept in mind Until and unless we do not become real Namdharis we do not get bound in fraternity. The individual sub caste must not come in the way.

Always think of serving the poor gursikhs. You must feel concern about your suffering colleagues. Help them to the maximum so as to create a feeling of brotherhood. You people spend a lot in going to the Airport to receive me gr see me off. I would suggest to avoid this wastage and save this money for your suffering brothers in punjab. This charity would reward you appropriately.

THE HUMILITY

The humility has been attached great importance in Gursikhi. Gurbani states--

Gareebee gadaa hamaaree.
Khannaa sagal raen chhaaree.
Eis aagai ko N tikai vaekaaree.
Gur poorai eaeh gal saaree
P-628

Humility is my spiked club. My dagger is to be the dust of all mens feet. No evil doer can withstand

these weapons. The perfect Guru has given me this understanding.

The state of fact of Guru Arjan Dev ji at home was beyond anyone's expectation. When Bhai Gurdas ji visited him, Guru Arjun's wife served him food without salt[2] and butter oil. Bhai Gurdas got astonished, however Guru Arjan Dev ji was quiet happy even under such circumstances. He lived according to the above Gurbani.

Satguru Ram Singh ji too ordered Namdharis not to retaliate even if some one scorned them. You forgive such persons as the Guru is your protector. Thus Satguru ji has advised Namdharis to adopt humility under all circumstances and continue serving the Sadh Sangat.

i) BHAGWAN SINGH

Bhagwan Singh was an ordinary man, living a humble life, but following the tenets of belief religiously. In spite of his ordinary status he used to serve the Sadh Sangat to the best of his capacity. He had a little unirrigated piece of land which he used to cultivate to earn his living. In those days the rains were normal, so even small farmers could meet their both ends meet satisfactorily. Once a group of Namdharis led by Baba Narain Singh was on way to Bhagvvan Singh. Some way side onlookers seeing so many persons going to an ordinary man remarked that they would uproot Bhagwan Singh today. Baba Narain Singh listened to these toxic remarks and in a state of trance said, "0 Bhagwan Singh you would be the king of kings". He uttered these remarks thrice.

The result is that his sons and great sons are today great entrepreneurs. They are only enjoying the results of humlity of Bhagwan Singh and the blessings of Satguru ji

ii) SUJAN SINGH

There was one Sujan Singh in village Mundee Satguru Ram Singh ji asked him to get blessed with Naam He said, "Sir I want to be blessed by naam but I am too poor. I can not serve the Sadh Sangat properly". Saturu ji said, "never mind, what is important is the humlity. If one greets the Sadh Sangat with a bowl of water that too is enough." He then got blessed by Naam. while serving the Sadh Sangat humility is more important than any thing else

iii) BIR SINGH OF BARRIA

I was on my way to Nankana Sahib. I was being accompanied by Maharaj Nihal Singh, Maharaj Gurdial Singh, Mata Jiwan Kaur and others. In all we were about fifteen persons. There was one Bir Singh Namdhari Sikh at village Barria. He was so poor that he did not have even flour of wheat. We tried our best to get a small quantity of ghee from the village but failed; The area was afflicted by extreme drought. The animals were being fed on the leaves of the trees. Somehow we prepared chapatis of mixed atta in the oven. Only half a seer (3/4 kg.) of milk was available at home. We all ate these chapatis with pleasure. You believe it that I had never tasted such a tasty food in whole of my life.

This was Gursikhi. It was full of devotional love and sentiments. It was the result of sincere, honest and hard earned labour of sikhs. It was because of such labour that Guru Nanak when squeezed the bread of Bhai Lalo, milk emerged out of it.

Thus the greatest service of Satguru is to serve the poor. Satguru Ram Singh has commanded that serving the food to hungry and cloth to the naked is the greatest service to Satguru.

We must always pray to Satguru to grant the ability to follow his commands and serve the poor to the best of our capacity.

SERVING THE POOR

i) ALI JI

There is another glaring example of Ali ji. His wife was almost on death bed. The doctor advised that she Should be served pomegranate. Ali ji purchased one Pomegranate. While he was on his way back to home he Came across a poor sick person heaving sighs and crying for help, but none paid attention towards him. Ali ji was moved by his pitiable condition and enquired about his problem. On being asked repeatedly the poor sick person ultimately told him that he was in terrible pain and could be cured by only a pomegranate. Ali ji immediatly served a forth part of the pomegranate to him. He however demanded more. So Ali ji served him the whole of it When Ali ji reached home he was astonished to see his wife hale & hearty.

Thus taking pity on a destitute and serving him whole heartedly rewards the server instantaneously.

ii) A RAJA

There is a similar story about a Raja also. He had developed leprosy on his hands. He tried many medicines but could not be cured. He ultimately requested a saint for his blessings. The saint advised him to make donations freely. The Raja made a proclamation in the town. Many Pandits and all such persons came and took as much money as they could. The Raja however could not be cured.

He again went to the saint, who advised him to donate more. The Raja again called those who were left out

earlier. They also carried as much as they could. The Raja however could not be cured.

He went to the saint. The saint said, "Raja ji, you have earned only curses than happiness of the people. Those who came first they are lamenting as to why did they not carry more. Also the one's who came in the second lot too feel that they should have carried more," the Raja kept quiet and bowed to his luck.

After a few days he went to the town in his carriage along with his minister. He saw a poor lady along with her son weeping bitterly. The Raja asked his minister to enquire the reason of her sorrow. The poor lady said that She had earned a little money during the day with which She purchased some sweets for her son. However a kite snatched it. Now they had nothing to eat. The Raja ordered his minister to get them a kilo of sweets. The moment the poor lady got sweets unexpectedly, her happiness knew no bounds, the hands of the Raja got instantaneously cured.

In this respect the orders of Satguru Ram Singh ji are very strict. He said, "Serve food to the hungry and cloths to the naked. Even if a butcher comes at your door with his chopper soaked in the cows blood, you must serve him food, failing which you would not be pardoned."

Guru Gobind Singh ji has also stated in Sau Sakhi that the donation of food is the greatest deed. Thus the Alimghtly is highly pleased on serving the food to the hungry. The donor becomes entitled to the blessings of the Lord instantaneously.

Although the Lord can satisfy the appetite of all the creation in the universe, still we have to discharge our part of the duty of feeding the hungry and providing cloth

to the naked.

RESPECT OF FOOD STUFF

Hunger is an extremely unbearable agony. It is very difficult to bear it. Satguru ji has therefore desired to respect the food stuff. He has strictly forbidden leavings in the plate after eating meals. He has desired to wash the plate and drink it so that not even a grain of food stuff is wasted.

I have heard a story that when all the deities used to come to the court of Vishnu ji, then he used to stand to greet the deity of food. Other deities expressed their resentment to Lord Vishnu about his standing up to greet the deity of food and thus disrespecting them. The Lord asked the deity of food for refraining from his duty for a few days. Other deities then felt hungry and became too feeble even to walk. Vishnu ji then enlightened them about the role of the deity of food. None could survive without food. Hence every grain of food stuff deserves to be honoured. Satguru ji has therefore ordained his Sikhs, "Those who would wash their plates after eating and drink it, would never die of hunger." Leavings in the plate apart from being disrespect to food is a great wastage, especially when numerous people are dying of hunger. Take as much as you can consume, if you need more, ask for it again but do not waste it.

Satguru ji has as well ordained, "The sweets would sell at Rs one a quintle and the food stujj" at Rs one a Kg. The sikh would prefer the food over sweets. Also the food stujf might cost even at par with pearls, however the sikhs who would obey the orders ofthe Satguru would never die of hunger"

THE COMMANDS OF SATGURU

The Satguru being the incarnation of the primeval lord, is omniscient. He not only knows every thing in the universe but even all about our previous births. He is also the best well wisher of all. So, even if his orders look to be indifferent are for our benefit; There is always a hidden blessing in the commands of the Guru. So the real devotee Gursikh accepts the command with a smile.

Satguru ji ordered that all those who were married with vedic rites must get remarried according to Anand maryada. ggme of the old parents readily followed these orders. There was one Lal Singh and Partap Kaur. They remarried tg follow the instructions of Satguru ji. The marriage rites were performed by their sons Dhana Singh and Hari Singh.

Bhai Nand Lal ji has said that excuses have no place in Gursikhi. Satguru Amar Dass ji has stated in Gurbani that Sikhi is too fine and sharp. It is finer than the hair even. So following on the path of Gursikhi, one has to offer his mind, self and wealth to the Guru. Gurbani states--

> Dhoodaendeeae suhag koo tau tan kaaee kor.
> Jinhaa naao suhaziganee tinehaa jhaake N hor.
> P-l384
> You search for your hushand-Lord, you must have some fault in your body. Those who are known as happy brides, do not look to others.

Thus you have to break with the world and attach yourself with Satguru. The doctor knows the illness of the patient. He can tell him that he would die within so many days. Similarly the Satguru knows the moral and mental problems likely to be faced by the devotees. So he warns them in advance and advises them to follow a particular way of living, to save themselves from any problem.

HOUSEHOLDER OF AN ASCETIC

Once a devotee requested Guru Gobind Singh ji, "kindly advise whether I should be a householder or an ascetic." Satguru ji sent him out in a particular direction and asked him to observe carefully whatever comes across.

He followed the instructions. After sometime he saw a Sadhu engrossed in deep meditation. Thereafter some persons came there. They covered the Sadhu with a cosly shawl, offered him a tray of pearls etc, touched his feet and went away. The Sadhu did not take notice of all these activities and continued to be in deep meditation. After some time another group of people took away the shawl and the trey with pearls. They as well beat the Sadhu and went away. The Sadhu however remained unmoved by this maltreatment and remained engrossed in deep meditation Both the activities of extreme opposite nature could not divert the attention of the sadhu.

The inquisitive person was a hunter by profession. As he went ahead it started raining. The night also having fallen he could not decide his furthermove. So he took shelter under a tree. On this tree lived a pair of male and female pigeons. The pigeons discussed amongst themselves that they are householders and they have an unsceduled guest, who is hungry and shivering of cold. It is the prime duty of a householder to serve the guest. Serving such a guest is in fact serving the lord. First of all they decided to relieve him of cold. The pigeon flew and brought a burning twig of a tree and threw it in front of the guest He collected some wood and tried to burn it. However he could not succeed as the wooden pieces were wet. The pigeons decided to throw their nest down so that the guest could use this to urn the wood pieces as well. This is

how he got relief from cold.

The pigeons then discussed amongst themselves that their guest was hungry. The male pigeon said to his partner that he would fall down in the burning fire so that he could cook him and satisfy his hunger, the female partner should remain behind to take care of the kids. The female pigeon did not agree as the wife can not sacrifice her husband. So both of them quarlled and fell down in the fire. Their guest roasted both of them and satisfied his appetite.

He came back to Satguru ji and narrated Him both the incidents as he observed.

Satguru ji then said, "If you want to be an ascetic then follow the Sadhu and if you want to be a householder them become like the pigeons."

Gurbani also has stated--
Kabeer jo grihu karehi to dhharam kar
Naahee ta kar bairag.
Bairaagee bandhan karae taa ko baddo abhaag.
P-l377
Kabeer if you live the householders life, then practice righteousness, otherwise, you might as well retire from the world. If some one renounces the world, and then gets involved in worldly entanglements, he shall suffer terrible misfortune.

The Sadhus after renouncing every thing and then getting affected by the glamour of the world are bound to suffer in all respects. However the householders must respect and serve the unsceduled guest to the best of their capacity.

Notes

1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on O5-02-1952.

2. See Suraj Parkash page 1754.

Updesh-12

BEWARE OF GLAMOUR

Once a fortune teller told a Raja that at such and such time a wind would blow which would change the intellect of the people. Fearing that the Raja got an underground cavern made so that he could remain unaffected by the wind. Thus after the wind had blown the Raja and the Minister came out of the cavern unaffected. The intellect of the people had however changed, so they did not recognise the Raja.

Same appears to be the case in this world today. The intellect of the people has undergone such a great change that they do not attach any importance even to the order of the Satguru. The Primary job of Satguru is only to divert the attention of the people from the adversities and whims. The Satguru declares a specific code of conduct for the devotees to follow so as to prevent them drifting away from the path of truthfulness.

Guru Gobind Singh ji desired that all sikhs must use water after pissing. The idea behind this was to ensure the purity of the body. If we did not use water then few drops of urine could soil the underwear. Satguru ji also desired his sikhs to control the mind and not allow it to wander. The mind must not get deluded by the glamour. He had even forbidden the sikhs to go to cinema or see such programms which would have deep impact on the mind.

When Satguru Ram Singh ji was on his way to Hardwar to attend the Kumbh festival some of the Sikhs were tempted to jump into a canal to take bath and enjoy Satguru ji ordered that none would talk to them. Their action was punishable because it did not bear the approval of the Guru.

Thus gursikhi is too sharp. The devotee has to remain within the prescribed boundry and not allow the mind to get affected by the glamour of the world. Merely listening to the sermons does not help in any way. One has to implement the idea in ones life. Gurbani states--

Jinee sun kai manniaa tinaa nij ghar vaas.
P-27
Those who hear and believe, find the home of the self within.

Thus I keep warning you not to go to cinema and get allured by the glamour of the world. Controlling the mind from outside world is most important for concentration on the name of the Lord. Our scriptures bear testimony to the fact that the saint Sringee lost his worship of eighty eight thousand years just by watching the singing and dancing of strumpet once.

Thus devote as much time on contemplation on Naam as possible and avoid all acts which distract the mind Never be lethargic in waking up early, taking bath and contemplating on Naam. Gurbani states--

Saaro dinas majooree karai.
Har simran kee vaelaa bajjar sir parai.
P-1143
He works all day long, but when it is time to remember the lord, then a heavy stone falls on his head.

Anyone who commits a guilt can seek pardon in Sadh Sangat. He would have to admit his guilt and resolve not tg repeat it in future.

COW PROTECTIO

Guru Gobind Singh ji has stated his resolve to protect

the cow not only in India but in the whole world. For this he had even sought blessings of the primeval lord, to enable him to put an end to the brutal killing of the cow.

Satguru Ram Singh ji too had written from abroad, "Some in]7uential people have misguided the British authorities that the Kukas want to rule the country. We have no desire of taking anything from anybody. We only feel pity the cow."

I am happy that Rashtriya Sangh has also now joined hands with us for protection of cow. No one can cite any case except the sacrifice of Namdharis for the cow. They all cite hanging of Namdharis and their blowing off with cannons at Malerkotla. None else had sacrificed anything for the cow.

DARSHAN OF SATGURU RAM SINGH JI

Satguru Ram Singh ji would certainly reappear in the same form. This has been declared by Guru Gobind Singh ji, so none can revert it.

We must therefore prepare ourselves fit for presentation before him. We would be able to earn his pleasure and blessings only if we follow his commands religiously. Now look at yourselves seriously.

When I come here, many of you come to receive me at the airport. Similarly when I go back then you go there in large numbers. During my stay here you do try to serve me in the best possible way. The place where congregation is to be held is also well set. All the expenditure incured and the labour put in becomes fruitful only if you contemplate on Naam. Please remember that the entire expenditure remains just a show piece if you do not

remember the Lord. Also if you change your style of living and dress differently after my departure then you become a mockery for the people and they term you hypocrites. You must continue to adorn yourselves in the Namdhari style only. Please note that we are all being constantly watched by Satguru Ram Singh ji.

There was a devotee Harbans Singh at Mandi in Himachal Pardesh. Satguru Ram Singh ji appeared in his dream. He stated that, "At the residence of Satguru ji on the banks of river Beas in Mandi, the devotional singing was in progress. Satguru Ram Singh ji along with one attendant came there on his horse. I bowed before him and touched his feet. Satguru Ram Singh ji then checked all the individuals. He could find only three persons with Asans[2]; three persons with rusted garrwahsi thirteen persons with woolen rosary of beads. He then askedall those who drink tap water to stand up. Many got up however Pritam Singh a young boy kept sitting. Satguru ji spotted and scolded him for not standing. He begged his pardon. Satguru Ram Singh then angrily reprimanded me (Satguru Partap Singh ji) as well for not ensuring these tenets of belief."

Now uou can ypurself see that when Satguru Ram Singh ji appears you would all be taken to task. I too am likely to be punished alongwith you.

While narrating his dream Harbans Singh was in a state (jf Semi trance because none can keep himself normal after Seeing the Lord. Gurbani has stated that--

Baagae kaaparr bolai bain.
Lammaa nak kaalae taerae nain.
Kabehoon sahib daekhiaa bhain.
P-1257

You wear white clothes and speak sweet words. Your

nose is sharp and your eyes are black. Have you ever seen your lord and master, O sister.

Thus the devotees worship to get a glance of the Satguru. Gnce he shows his glimpse to him the devotee being unable to stand the glamour of Satguru, goes into a state of trance.

Harbans Singh had the privilleage of holy glimps of Satguru Ram Singh ji twice. This all is with the blessings of his mother who is a highly enlightened spiritual soul. Now she does not differentiate between a man and a woman. lt is all due to her firm faith in Satguru ji and contemplation on Naam.

In the end I would only like to stress upon you all to implement the commands of Satguru ji in your life. Avoid company of those who do not believe in Satguru. The company of bad persons does influence adversely. So the only way to steer clear through this era of Kaliyug is to contemplate on Naam and read Gurbani. The more you would involve yourself in worship the better it would be. The religious code of conduct must be attached top most importance. It has always been the practice at the time of baptising and initiating a new disciple to fully adorn himself with the five K's and flowing beared. It was obligatory for the new desciple and the gursikhs blessing the Amrit and the Naam to be clad in perfect Gursikh style only. We must continue the practice afterwards also

In the end I would like to address the ladies, as they have organised this congregation. They must also follow the edicts of Satguru ji. If the husband tries to tresspass the religious belief, then they should guide him properly and not accompany him to places like cinemas. The cinemas do not show Krishn Lila or Ram Rila. Cinemas

do not help in any one's moral upliftment. These take everyone to the negative side. If the moral is lost then the man is doomed permanently.

Sadh Sangat comprises of swans, the saints and devotees of the Guru. Here you get all that is needed for upliftment of the morals. Here every one is served pearls. Leaving pearls and enjoying filth is no wisdome.

Notes

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on O7-ll-1952.

2. Asan is a woolen or silken cloth about one meter square, to sit upon for contemplation on Naam. It as well insulates the worshipper from earth so that the energy gained by the devotee is not drained out.

3. Garrwah is a steel water pot.

Updesh-13

All the religious personalities appearing on the earth have been motivating the people to tread on the path of truth-fulness. Guru Nanak Dev ji laid the foundation of belief for his disciples as suited to the fast changing environments. Thereafter his successors not only continued to lay stress upon those tenets of belief but also added more clauses as required, stressing upon the devotees to follow them strictly. During the times of Guru Gobind Singh these beliefs under went a drastic change and many of these got written even.

In one of the Hukam Namas, Guru Gobind Singh ji ordered--

-Get up early in the morning and take bath with cold water; However if cold water does not suit anyone he could warm it; The bath must not be omitted under any circumstances.

-Then he said, "the sikhs must wash their organ with water after pissing as the residual drops of urine can pollute the underwear."

Satguru Ram Singh ji ordered implementation of all these clauses firmly amongst his disciples. The fact is that most of the clauses which were although written in Guru Gobind Singh's time could be implemented only during the time of Satguru Ram Singh ji. Satguru Ram Singh ji in fact made it obligatory for all Namdharis to wake up in the last quarter of the night, take bath and then contemplate on Naam, read Gurbani and live a simple life For Namdharis the words of Satguru Ram Singh ji are final and the last edicts to be honoured by each one.

TO HONOUR COMMITMENT

Now a days we do pledge so many things daily but do not honour our commitments. I had gone to attend the celebrations at Fatehgarh Sahib. This is the place where younger sons of Guru Gobind Singh ji, Zorawar Singh ji and Fateh Singh ji were martyred at the ages of seven and five years. The place has been named Fatehgarh Sahib because they both turned out victorious in their fight to preserve their religion.

There I happened to listen to Ragi Inder Singh ji, who narrated a story about a Raja to emphasise how the former people used to honour their commitments under all eventualities. He said a Raja went out for hunting. While chasing his prey he wwent deep into a jungle. There he felt extremely thirsty. One person brought some water and served him. The Raja was too happy at the service of that stranger. He ultimately gave him a signed slip and asked him to see him sometime.

After some time the stranger decided to meet the Raja He went to him and showed his slip. The Raja appointed him his Minister.

The Raja decided to go on pilgrimage, so he asked his minister to look after the administration. The Raja also asked the minister to take care of his ten years old son. Those were the days when people used to hold the raja in high esteem. The raja too ensured the well being of the subject. Thus they were very sincere to each other.

One day some persons saw the minister selling the jewels of the prince in a shop. They raised hue and cry and ultimately arrested the minister. He was charged of murdering their prince. The message was sent to Raja who warned immediately. The minister, tethered in chains, was

Produced in the court of the Raja. The Raja ordered the minister to be unchained. The Raja came down from the ihrone, pulled his sword out and said to the minister, "even if you cut my head, I would not be able to pay for your beneficance in the jungle."

The minister replied, "Sir, I only wanted to test this, the prince is at my home safe and sound." This used to he the honour for the commitment.

Ragi lnder Singh ji reminded the congregation to recollect the sacrifice of Guru Gobind Singh ji for the Khalsa. He sacrified his four sons and the mother for us. Are we following his commands ‘?

Satguru Ram Singh ji having agreed to be exiled had repeatedly stressed that the only discomfort he felt was the separation from Sadh Sangat. He has now completed eighty one years in exile. Numerous sikhs have sacrificed their lives for the sake of sikhism. The sufferings of Namdharis after the deportation of Satguru Ram Singh ji are suprising.

Namdhari Sikhs used to be arrested on issues like--reading Gurbani, collecting on the Bhog ceremony of paths. The authorities would not allow them to wear Kachharas in prison. Thus they had to put off their underwears. Even Mata Jiwan Kaur ji had to undergo

imprisonment at the age of ninteen for three months. She was then suffering from fever. She was moved from one prison to another and subjected to untold hardships whereever a Namdhari congregation was held the police

would arrest any number of them and punish them severely. Even under such situations the Namdharis stuck to their religious belief firmly and continued to contemplate on Naam and read Gurbani. Nothing could shatter their faith in the Guru. Are we conscious of their sacrifices?

Thus all the Sikh Satgurus have done so much beneficence to their disciples that they can not pay back even in their life time. So the best homage would be to follow as many of their edicts as possible.

At the time of baptising and blessing with Naam we have all pledged to Satguru to follow his teachings and have full faith in Him. Having submitted our mind, wealth and self to Satguru, there is nothing left with us. We have to follow the teachings of the Guru at every step. The devoted disciples honoured their commitments to Satguru the whole of their lives.

I am here reminded of Kalu Rababi the singer. He was a bard of top class. He had vowed not to drink wine. He suffered from cholera and was on his death bed. His relatives requested him to drink wine, he however refused as he had vowed in Sadh Sangat not to drink. He prefered to die than break his commitment.

The above narrations must not be regarded as simple stories. These facts are the essence for understanding the divine knowledge and sikhism.

ABSTINATION FROM MEAT EATING

In this respect Guru Gobind Singh ji has commanded-

_ Anybody who eats from anywhere and everywhere was neither my sikh in the past nor he would be so in future.

-Anyone who eats from someone not baptised, would loose his love for the Guru and the lord.

A poet too has said that people used to buildup their residences away from crematoriums; However the meat-eaters have opened up a crematorium within their bodies.

Eating has got a direct and deep effect on mind. This is the reason our Gurus have forbidden not only eating meat but even eating from places where meat is served. The teachings of Gurus have aimed at controlling the mind and concentrating it on Satguru. lt is an uphill task to control the mind, as it has no limits to wander and lust. When you eat even vegetarian food from a place where meat too is cooked, the cook does not differentiate between the two and uses the same ladle for veg. and non veg. items. Thus concentration of mind is adversely affected.

All Gurus right from Guru Nanak had been so particular about such tenets. They did not tolerate even the demons to kill animals and eat. Guru Nanak Dev ji when went to Devloot, he forced him to give up killing of animals and eating meat before he would eat his food. The entire Gurbani has advocated eating vegetarian food only. The successive Gurus had further made this a stringent obligation for all Sikhs.

Guru Angad ji forbade Sheehan[2] Uppal to kill goats on the tonsure ceremony of his son. All the captured goats were freed.

The Satguru had even forbidden eating anything which did not belong to you. Namdharis refrained from eating even from a real brother who had not been blessed with gurmantar. Borrowing and then not returning had been regarded a sin greater than even adultry and theft.

When Satguru Ram Singh started rejuvenating Sikhism he deputed Rai Singh[3] to Hazoor Sahib to note down the prevalent maryada. The high priest of Hazur Sahib follows the tenets of belief religiously. He does not even take food from the main kitchen as many meat eaters starts serving food in this kitchen. So he has a seperate kitchen.

The Gursikhs abstinated not only meat eating but even eating from shops where meat was served. They prefered to remain hungry rather than break this principle. The martyrs of Amritsar refused to be hung with normal noose and asked for a special noose of silk. They demanded this as a last wish which was granted by the authorities. Their second demand was that their bodies should not be touched by any low caste official but handed over to the gursikhs. This too was granted. The gursikhs thus followed the edicts of the Guru right upto their last breath.

THE GONG OF DHAUNKAL

The entire code of conduct written during the times of Guru Gobind Singh ji was implemented during the times of Satguru Ram Singh ji. The people had been indulging in more and more whimsical superstitons and worshipping the tombs as well. Guru Gobind Singh ji had wished all such tombs and graves to be demolished. The Namdharis followed these instructions and razed many of these. The gong of Dhaunkal was one such place which deserved to be demolished.

At village Dhaunkal there was a big gong which people uged to worship. Baba Narain Singh ji decided to remove this gong from that place. He reached there on his horse in the night. He stopped his horse just below the gong. He then wraped a piece of cloth on the tongue of the bell

and cut the chain with his hatchet and covered about thirty five km in the night to bring it to Sri Bhaini Sahib. This gong was made of brass so it was given to a shop for making utensils to be used in the community kitchen.

Some of the graves which Namdharis started demolisling displayed their supernatuaral powers. At Rai Pur there was one tomb of a faithful wife (satee) who had voluntarily burnt herself on the funeral pyre of her husband. When the sikhs started demolishing that it sparkled and generated heat. The sikhs did not fear and decided to cool it down. They urinated on the tomb and then easily demolished it. The soul of this Satee then asked her devotees to revolt and fight against the sikhs. The devotees refused to do so because they feared them. Not only the devotees even the soul feared to go near sikhs and protect itself. The sikhs could do so because they were morally highly elevated and had full faith in the Guru.

The Primeval Lord incarnates in human form to protect the poor and the cow and guide the people to tread on the path of truthfulness. He enlightens people to distinguish between the right and wrong. He saves us from useless whims and superstitions. The teachings of the Guru have therefore to be held in high esteem and followed in practice.

This is the only way to live this human life satisfactorly usefully. Bowing before the Guru and touhing his feet helps us washing many of our sins and enables to be good enough for the blessings of the Guru.

While going to bed in the night and after waking up in the morning, We should all pray to Satguru to grant us his blessings and seek stability of our mind so that it does not get allured by the glamour of the world, We must enshrine the name of the lord in our hearts all

time

Notes
This updesh was delivered by Satguru Partap Singh ji at Bangkok on O9-11-1952.

For detailed episode of Sheehan Uppal, refer to Discourses of Satguru Partap Singh Vol-I, P-94.

For complete episode of Rai Singh's to and fro visit to Hazur Sahib refer to Diseourses of Satguru Partap Singh ji vol.-1

Updesh-14

THE PRECIOUS HUMAN LIFE

The human life is the most precious and invaluable of all the eightyfour lac lives into which the animate beings are divided. This is obtained after tremendous struggle and benevolance of the Lord. Gurbani states thus-

Gur sayvaa tay bhagat kamaaee.
Tab eih maanas dayhee paaee.
Iss dayhee ko simahi dayv.
P-ll59
Serving the Guru and with devotional worship only
this human body is obtained. Even the gods long for
this human body.

Another intresting and very important feature is that the Lord has allotted a limited number of breaths to each. These breaths can not be increased or decreased at will of the individual. It is said that the Raja of Patiala while on death bed made a proclamation that he would donate half of his kingdom to the one who would extend his life even for a short while. All this being under the control ofthe Lord, none can help anybody in increasing even a breath.

Even the gods long for this life, because their life as deity too is limited. The span of their lives depends upon their virtuous deeds in human life so they too long for human life so that they could contemplate on the name of the lord, serve the Trueguru and the Sadh Sangat. This is the only way to increase the account of virtuous deeds. Gurbani therefore further adds—

So dayhee bhaj har kee sayv.
Bhajahu gobind bhool mat jaahu.
Maanas janam kaa ayhee laahu.
P-1159

So vibrate that human body and think of serving the lord. Vibrate and meditate on the lord of universe and never forget him. This is the blessed opportunity to this human incarnation.

The Lord has blessed us with a tongue to meditateupon his Naam and the eyes to behold the Sadh Sangat. If we still do not understand the importance of our organs then, we are only wasting our human life. Kabeer states in Gurbani-

Chaar paav duay sing gung mukh tab kaisay gun gaeehai
Oothat baithat thaygga parhai tab kat mood lukaeehai
P-524
With four feet, two horns and a mute mouth, how could you sing the praises of the Lord? Standing up and sitting down, the stick shall still fall on you, so where will you hide your head.

Thus in the life of an ox you will not be able to meditate on Naam. Even prior to this life, we have spent number of similar lives as stated in Gurbani--

Kaetae rukh birakh ham cheenae kaetae pasoo oupaaeae
Kaetae naag kulee mehi aaeae kaeti pankh ouddaaeae
P-156
I took the form of so many plants and trees, and so many animals. Many times l entered the families of snakes and flying birds.

The saint Kabeer further stresses that the outlook of those not blessed by the Guru is different. They can sleep well in their ignorance. However those who had the opportunity of being enlightened by the Guru are aware of the importance of human life. They can not afford to take the guidance of the Guru lightly.

Thus this human life is extremely precious. It is in this life that the deeds of an individual decide his future birth.

As such it becomes all the more important to get initiated by an elevated spiritual soul and worship the lord as per his guidance.

The man is so much allured by the lust of his youth that he forgets his death as well. He does not bother to remember that he had lived such youthfull days many a times in the past, as such the present one too would not last long. It is therefore advisable to get blessed by the Guru, and contemplate on Naam of the lord, so that this human life could be justified. Thus you must not cheat anyone; must avoid treachery, fraud and deception to any one at all cost.

We daily plan something for our future. We however forget the ultimate journey which is inevitable. None of the worldly possessions would accompany us to the next world. There, only the virtuous deeds and contemplation on Naam would be accounted for.

COMMITMENTS

Whatever we commit in Sadh Sangat must be honoured fully. Those who back out from their promises cannot even be termed as ordinary men. To be a gursikh is an affair too different. Raja Hari Chand is remembered for keeping his words even today. He did not back out though subjected to extreme sufferings. Lord Rama honoured the promise of his father and accepted to be exiled for fourteen years. All persons who lived to their words are remembered by the people with great respecteven afterwards. No spiritual leader would ever like his disciple to back out from his commitments. This is thus a virtuous deed which one can easily adopt as a characteristics,

THE SATGURU

The Satguru is the incarnation of the primeval lord in form. He appears only for the benefit of the people. So he advises the people to follow the path of truthfulness and shun the vices eg.

--Shun undesirable acts
--Do not tell lies
--Shun theft, adultery and dacoity
--Do not eat meat
--Do not drink liquor or other intoxicants.
--Always believe in God and do the right

These are only some of the basic principles which one must observe at all cost. One commits wrong deeds only when one falls in the company of cynics and self-willed friends. Such people always enjoy the company of rich friends who can be freely robbed. They enjoy on his wealth as long as he continues to spend. The day his money gets exhausted they start hating him and giveup his company Their company has however spoiled the habits of a good man and put him on the path of devastation.

Many a people had tried to rule over people with the power of money. Over a period however all of their glory was lost and none remembered them. Where is Nizam of Hyderabad, the second richest man in the world '? They no more enjoy respect and none remembers them.

Sardar Atma Singh used to say that with your back mwards the sun, you would never be able to catch your Shadow. However if you face the sun the shadow too follows you. Similarly with all your wealth, if the object is Satguru then the wealth follows you. By spending the money on virtuous deeds it never finishs but keeps increasing. When the objective is Satguru then one never feels dearth of money.

There was one Sant Jaimal Singh ji in Lahore. He was a highly eleveted spiritual personality. The area got infected with plague. He used to keep a walking stick with a half round handle in his hand. He would fearlessly go into the plague infected area, touch the patient with his stick, and he would be cured instaneausly. However his own condition at home was that his children had not got food for last four days. He prayed to Satguru ji and heard a heavenly call, "go home and checkup the real status." He went home and enquired about his children from his wife, who said, "the children are happy and have not asked for anything to eat." The real comfort is obtained only when the mind has accepted the truth and not complained.

A rich man is all the time worried about his wealth not being stolen or being attacked by anyone. The real contentment is achieved only with the blessings of the Satguru and virtuous deeds.

I have met an old couple Lahora Singh and Har Kaur. They were poor and lived in Amritsar. They wrote to Satguru Ram Singh about their condition. Satguru ji advised them, "get up early in the morning, take bath, contemplate on Naam, and donate something to charity. Your requirements would be met." They started making rosary of beads of wool. They would sell it to earn their living. Also they would donate at least one paisa or one loaf daily. I have seen them pulling on well Satguru Ji has commanded that the wealth is lost only by wrong deeds. By virtuous deeds the wealth increases many folds

The wealth is lost by wrong conduct and company of cynics. Charity always helps the man in every action, even the poorest man can live comfortably if he donates a of his income in charity.

The mind of a child is fickle. He does not differentiate between fire and snake. While playing he tries to catch any of these. The mother however is knowledgeable so she prevents the child from these dangerous activities. Gurbani also states--

Chanchal mati baarik bapurae kee.
Sarap agani kar mae lai.
The mind of the poor child is fickle, he touches even snake and fire.

Like the restlessness of the child the man too is unsteady and inconsistant. He gets attracted towards activities which are dangerous. The Satguru however is omniscient he protects his disciple in all possible ways. Thus the only saviour is the Satguru. The tenets of belief prescribed by Satguru are for our benefit. These serve like an armour. No satanic power can even pierce through this armour.

Notes

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 1O-11-1952.

Updesh-15

THE DEVOTIONAL LOvE

Prem is the word for devotional love in Punjabi and other north Indian languages. Although the word is small, Still its importance is great in religion and spiritualism. A person without devotional love is considered to be a dead man. Fareed ji states thus:-

Birehaa birehaa aakheeai Birrehaa too sultaan.
Fraeda jitu tan birehu N oopjai so tan jaan masaani.
P-l379
Many talk of the pain and suffering of separation,
Opain, you are the ruler of all.

Bireha is love sickness of a devotee separated from the Lord. Thus devotional love is sacred and supreme. None can meet the lord without this. Gurbani states.

Saman jo eis praem kee dam kriyahu hottee saat.
Raavan hutae su rank nehi jin sir deenae kaat.
P-1363
O Samman, if money could be the price for devotional love, then consider Ravan the king. He was not poor he could have bought it, he offered his head to shiva in leau.

Although made up of 2 l/2 words of Punjabi Prem is invaluable. Ravan was not a poor man. Being king he could have bought it. However he knew the value of devotional love so he offered his head for eternal blessings of Lord Shiva. Gurbani states another case of devotional love as--

Moosan maram N jaanee marat hirat sansaar.
Praem piramm N baedhiou ourajhio mitt biouhaar
P-1364
O Musan the world does not understand the mystery of the Lord, it is dying and being plundered. It is

not pierced through by the love of the beloved Lord,
lt is entangled in false pursuits.

The man has involved himself too much in the activities of mortal world. Thus he is ruining his life in falsehood The Guru tries to bring him on the path of truthfulness He warns him of the dangers in the path he has chosen Gurbani states--

Praanee kaahae ko lobh laagae ratan janam khoeiaa
O mortal, why have you attached yourself to greed,
and lost the jewel of life.

Satguru ji further stated in Gurbani as--
Jap tap sanjam harakh sukh maan mehat ur garab
Moosan nimakhak praem par vaar vaar daeo sarab
P-l764
Chanting and intense meditation, austerity, self f
disciplin, pleasure and peace, honour, greatness and t
pride O Musan, I would dedicate and sacrifice all i
glance of the beloved lord.

This is the supreme state of love when the devotee is prepared to sacrifice all that he has, just for one celestial these for a moment of my Lords love.

Ordinary people love so many things, but only to satisfy their lust. They get attracted by the glamour and follow the path of self destruction. The love of the mortal world is false and short lived. There is a continuous tussel between the intellect and love. The intellect allures the individual towards worldly glamour. The devotional love however discards all these for the sake of his Lord.

The family and all the worldly amenities have been granted by the Satguru. So long as the man feels that all these amenties are due to his personal efforts, he has to

lament on the loss of any of these. However when he regards these as blessings of the Satguru he does not suffer any mental agony on the loss of any of these.

The Lord created human beings and spread his net of power of illusion (maya) on them. The man thus became victim of lust, greed, anger, vanity and pride. The man became slave of these five evils and forgot the right path till he came in contact with the Satguru. Crossing this ocean of mundane was the challenge for the man. The one who was blessed by the Guru could complete this journey happily and easily. One man crosses the river in a boat and the other does it on foot. The one who crosses it in boat, does it safely and happily. However the other one has to bear the obstacles and hardships. Similarly the one who gets blessed by the Guru crosses over the ocean of mundane-life, safely.

The blessed disciple having pledged all that he owns to Satguru, does not get attached with worldly belongings. He remains like the lotus flower unattached to water. He does not rejoice too much even on the birth of a child; he does not even mourn his death, because the Guru has made him understand the truth. Only those who are not enlightened by the Guru, become victims of pleasure & sorrow. Gurbani states it as--

> Janamae ko vaajehi vaadhhaaeae
> Sohilarrae agiaanee gaaeae.
> P-1032
> At birth, the congratulations pour in. The ignorants sing paens of joy.
>
> Also

Jis kaa saa so tin hee leeaa
bhoolaa rovenehaaraa hae.
P-1027
The Lord who owns him has taken him back. Those
who weep and mourn are mistaken..

Gurbani further adds--
Jis kee vasat soee lai jaaigaa ros kisai sio keejai
P-1246
The object belongs to Him, He shall take it away;
with whome should one be angry.

These are the subtleties of life, which can be understood only with the blessings Satguru. Again, not mourning the death of a son is an extremely difficult state of mind. Only the one who is fully devoted to the Satguru, the one who does not love anything else but the satguru, can achieve this state of mind.
Dronacharya was the guru of Kauravas and Pandvas for training in the use of weapons. Une day he hung an artificial bird on a tree and asked each one of his disciples to aim their arrow at it. He asked each one, 'What do you see? Do you see the bird, the tree the leaves and all standing there

Each one answered in affirmative. When he questioned Arjuna he said, "l do not see anything except the eye of the bi1»d_" Daronecharya patted him at the back and appreciated his concentration of mind. Thus without whole hearted wncentration on the target nothing can be achieved.
Thus devotional love demands distraction of mind from all other belongings and the glamour of the world.
Concentration of mind and following the will of Satguru Should be the aim of the devotee. I am reminded of S, Sucha Singh of Delhi. His son expired on l8th of December. His bhog ceremoney was performed on 30th of December. As luck would have it his second son too

expired on the night of 3lst. Next day when I met him, I was surprised to see his courage. He had maintained his mental balance and accepted the will of Satguru. He had only two sons and both expired within a short spell.

EULOGISATION OF SATGURU BALAK SINGH JI

Sant Dhian Singh the writer of Satguru Bilas was a blessed soul. He was deeply in love with Satguru and under the same intoxication he wrote Satguru Bilas. He started the twelveth chapter of his book with the eulogisation of Satguru Balak Singh ji--

Kaehari sae man kae hari dokh,
Sukae hari kai har kae sas aahoo.

Satguru Balak Singh ji started preaching sikhism. He whispered Naam in the ears of the devotees and relieved them from the most dangerous evils which had inflicted the minds of the people. He revived the withered soul of the people by blessing them with Naam. Thus they became morally strong.

Aahu sunnae dhar kai tan manas
Maan deeae jan torr nibhaahoo.

The primeval lord listened to the woes of the people and incarnated in human form to relieve them from distress and agony. In human form the satguru blessed the devotees and fulfilled his commitment of protecting them for whole life. The aristocratic class of Grewals in Ludhiana and Sandhus in Amritsar would kill the new born girls freely. The Lord listened to the cries of such neglected class of the society and came in form to bless them and redress their grievances.

When Guru Gobind singh started baptising the people

with Amrit, He set certain conditions for the aspirants. He said those who desire to be baptised must give up the prevalent mode of morning & evening prayers, give up Gairti reading, discard the rituals of Bhadan (act of shaving head at the death of an elderly relation), tarpan (libation, offering water to deities) and begging. Only those who readily agreed to these conditions were blessed with Amrit. Satguru Ram Singh ji declared, "Anybody who gets initiated with Naam in his ears would be free from the cycle of eighty four lakh births. His next birth too would be as a human being and would be blessed by the Guru again. He would not have to take more than three births as a human being."

Once initiated by Gurmanter a permanent bond is established between the Guru and the disciple. For the disciple the blessing of the Guru is his most cherished dream to enable him cross the ocean of mundanity safely The Guru too reciprocates the feelings of the disciple by protecting him till the end. The disciple is sure of being prtected by the lord and does not want to be disassociated froom him. Gurbani states this as--

Sakhee vas aaeiaa pir chhodd N jaaee
Eih reet bhalee bhaguvantai.
P-249
O my companion, when he comes under our power,
He shall never leave us again. This is the good nature
of the Lord God.

Satguru ji protected his devotees under all circumstances till the end. He blessed the martyrs of Amritsar with a high moral and courage. The martyrs felt that the Satguru was omnipresent. They felt his presence all the time. In their last moments they sang the following Gurbani--

Taeree saran maerae deen daeiaalaa,
Sukh saagar maerae gur gopaalaa.

Kar kirpaa naanak gun gaavai raakhahu
Saram aasaarree jeeo.
P-105
I seek your sanctury O my lord, merciful to meek,
ocean of peace, my Guru, sustainer of the world.
Shower your mercy upon Nanak, that he may sing
your glorious praises; please preserve my honour.

The martyrs sacrificed their lives happily and the Satguru blessed them with high moral character. The Satguru protected them till the end. At Malerkotla too the martyrs saw the blessed vision of Satguru Ram Singh ji. They were confident that after death they would go in the court of Satguru Ram Singh ji where the musicians would be singing Gurbani.

Baahu daraaj Su badhu damaj su baahu
Daraaj falla dhar maahu.

The Satguru is greater than the greatest, His arms too vast. He is spread all over the world. He is feeeding the entire world.

Maahu bhalae jan maahu bhalae
Bhav maahu su maheearma darsaahoo.

Those months are glorious and the men are fortunate who could be blessed by the vision of Satguru Ram Singh ji. The month in which the Darshan of Satguru Ram Singh ji could be possible is blessed amongst all the months Gurbani also substantiantes this--

Maah divas moorat bhalae jis ko nadar karae
P-126
The months, the days and the moments are auspicious
for those upon whom the lord casts his glance of
grace.

Saahu sachaa jap saahu gaeae khap

Sri guru naanak daev manaahoo.

Satguru Nanak Dev has assumed responsibility of living all through the Kaliyug and to bless the people to meditate on Naam every momment. Your breaths are being exhausted. The breaths granted to the man are limited and they keep on decreasing every moment. Gurbani states--

Ngan ghaalae sab divas saas
Neh baddan ghattan til saar
P-254
He has counted all the days and the breaths and
placed them in people's destiny, they do not increase
or decrease even one little bit.

You meditate on the name of the lord and earn the pleasure of Sri Guru Nanak Dev ji as the stock of breaths allotted to you is getting depleted every moment.

Naahu dhrarnm badhaa adhramm
Malaechhan janam keeae katlaahoo.

Righteousness has disappeared, anarchy and treachery has spread all over. The barbarian outcaste persons torture Qven the new born babies. They cut them to pieces thus the blood of the depressed persons is flowing in the streets.

Laahoo lahae kitoun Sindh behae
ripp foot jahaaj chugattan jaahoo.

The Muslim rulers killed numerous persons mercilessly. The blood of such persons was flowing like an ocean. They derived happiness from the number of persons killed. These sinful activities against truthfulness filled up the vessel of sins of the rulers to the brim. Guru Gobind Singh ji ended their rule with his power and granted peace to the suffering people.

Jaahu balaae dal moh dalae,

I am a sacrifice to the one who has won infatuation.

PARAS NATH

Victory over infatuation is something impossible without the specific blessings of Satguru. Guru Gobind Singh ji has narrated a story about king Paras Nath in Dasam Granth Sahib. He was the incarnation of Lord Shiva. He conqured whole world. One day he asked all the courtiers present there, "Is there any one more powerful than me ?" Guru Gobind Singh ji has stated thus-

Mo tae our balee ko hai
Joun mo tae jang jeetae judh mai kar Jai
Dasam Granth P-681
Is there anyone more powerful than me, who could be victorions over me in the battle field.

An old minister got up, begged his pardon and said "Machhinder Yogi is sitting in the stomach of a huge fish in the sea. You kindly bring him out. He alone could answer your question rightly."

With great effort Paras Nath brought the Yogi out of the fish. When asked, the Yogi replied,

Jo man jeetat hai sabh daes
Vahee tumrae nrip hath N aaeiou.
you have not got hold of the mind which conquers all the countries.

The Gurbani also states--
Man jeetai jag jeet.
If you conquer your own mind the whole world is conquered.

Thus conquering the mind is most important So long as the mind is not conquered all the enemies are active

Paras Nath got extremely worried as conquering the world did not mean anything. He requested Machhinder Nath Yogi to kindly enlighten him further.

The yogi said the human mind has to fight with five basic enemies lust, greed, anger, vanity and pride. Of these vanity-infatuation, plays a pre-eminent role in building up the character of an individual. The yogi further said that infatuation is assisted by greed, lust and anger. Thus one must remain unattached to all of these. These are the enemies of individuals. These have been depicted in black Colours ie they have black clothes, black horses. Black Colour thus personifies enemies, devils and evil forces.

Guru Gobind Singh ji has stated thus--
Asit baran abibek asit baajee rath sobhat.
Asit bastar teh ang nirakh naaree nar lobhat.
--D.G. P-689

Avivek-ignorence, has black colours, black chariot, and black horses. His garments are also black. Seeing him all men and women around feel allured. His charioteer is black, whose garments are also black; his bow and banner are all black and he considers himself to be a superb and superior person

Paras Nath then asked the Yogi to tell about Divine knoweledge and highly principled men. The yogi said he has been defiled by simply narrating the above facts. He would like to take bath before he can tell further.

Thus his garments, horses etc are all of black colour. Satguru Ram Singh ji therefore made sanctity and purification an important clause in the code of conduct and forbade wearing black clothes.

The yogi took bath, purified himself and then started narrating the divine knowledge and characteristics of unattached persons. Such persons who are free from lust, greed and anger. They live an unattached life. This is called Bibek or Vivek-knowledge. It has truth, contentment and religion as its warriors.

Both these ie attachment and unatachment have been fighting with each other from the very begining. One of these only ruled the world at a time. However none of the two had ever been able to root out the other. Paras Nath was highly moved by the narration of the yogi. He ended his life by burning himself in yogic fire

UNATTACHED PERSONS

The unattachment to the worldly glamour can only be achieved by the blessings of Satguru. Satguru Ram Singh ji blessed the devotees with Naam. They achieved such great spiritual heights that they over-powered all the five enemies of man ie lust, greed, anger, vanity and pride Gurbani states for such devotees.

Nihattae panj juaan mai gur thaapee dittee kand jeeo
Without the help of arms, I have over-powered the
five challengers when the Guru patted me on the back.

Satguru Ram Singh ji blessed the goldsmiths who had cheated even Guru Gobind Singh ji. They too. attained spiritual heights.

Thus Guru Gobind Singh ji created the Khalsa and bound it to follow the tenets of belief religiously. Over a period when the Khalsa got defiled, Satguru Ram Singh ji rejuvenated the sikhs and made them follow the tenrts of belief promulgated by Guru Gobind Singh ji.

Guru Gobind Singh ji realised the extremely demoralised and depressed state of the people who were being brutally treated by the rulers and decided to create a special class of people who would fight the onslaught of the rulers Guru Gobind Singh ji blessed the neglected classes of the society. He blessed them with Amrit and made them lions. They would not fear any one and be always ready to fight the oppression and tyranny.

Guru Gobind Singh ji having selected only the neglected class of people for baptising, the masands along with Mata Gujri ji requested Guru Gobind Singh ji to bless the kings of hilly estates also with Amrit. Guru ji did not agree to this suggestion as the kings would say that they had all the worldly amenities, kingdome, army etc., The Guru had given them a sweet drink, only God knew whether it would of any use.

On the contrary the neglected class felt delighted and encouraged that the Guru had given them status in the society. So they were grateful to the Guru.

Once a sikh killed a tiger in the forest but could not bring it to Guru ji. Guru Gobind Singh ji got the tiger skinned and mounted it on a healthy donkey. The donkey with tiger skin on its body started moving in the streets. The people started fearing such a big tiger. Guru ji enacted a game to hunt the fake tiger along with his trusted disciples like Bhai Daya Singh. He asked Bhai Daya Singh to fire only in the air. When the fake tiger heard the fire he ran and started braying like an ass. In the process the tiger's skin also fell down from his body and it again became a donkey. All realised that it was actually an ass.

This was an example for the sikhs that they have been converted to lions so in the war they must roar like a lion.

DISTINTIVENESS OF KHALSA

The code of conduct prescribed by Guru Gobind Singh ji states—

Jab lag rehae khalsa niaaraa,
Tab lag taej deeo main saaraa.
Jabai Khalsa ral mil jai hai,
Dharam kaa taej chheen sabh huai hai.

So long as the Khalsa remains aloof from the world they would retain their splendour and continue to be powerful. However when they mix up with the world and adopt their way of life then they would loose their religious glamour.

The provisions of this code were fully implemented during the period of Satguru Ram Singh j i. The Namdharis followed every word of the code religiously. They would not even share their iron water pot with anybody. They would draw water from the well for their use.

The Namdharis dressed up in the style prescribed by Satguru ji. They thus looked different and distinctive from rest of the world. Not only outwordly but inwardly also they were distinct. They would not eat from anywhere or from hotles. They would themselves cook their food. They would remain attached to Naam and Gurbani and follow every word of the Guru as a divine order.

Satguru Ram Singh ji prohibited all the whimsical customs in celebration of festivals. The marriage ceremoney too was made extremely simple as all the connected ceremonies were prohibited. The custom of engagement was also stopped from 1924. The defaulters who violated these orders were held responsible and punished. The dowry system too was abolished and the defaulters even excommunicated from the Namdhari sect.

The Khalsa was made absolutely pure. All worldly impurities were removed. The gold is pure and valuable only so long it is absolutely pure. However if gold is mixed with silver, copper etc it becomes absolutely useless. Thus absolute purity only is valuable. The Khalsa too became absolutely pure and glamorous. The secret of the bravery and power of sikhs was only in their sticking to the code of conduct prescribed by the Guru. The future however is bleak, the glamour of the world is casting its bad effect on every body. I would therefore request you all to devote fully to contemplation of Naam and reading Gurbani. Also you must always seek blessings of the Satguru have full faith in him and follow his commands.

I first visited this country in 1934. I had then requested all of you to follow the tenets of belief religiously and adhere to the code of conduct strictly. I have however observed that some of the people have again adopted the worldly style and discarded the gurmukhi way of life. We must always keep the Satguru enshrined in our hearts and follow his dictates religiously.

I have also observed that you make wasteful expenditure on marriages. These are of no use and cast wrong impression on people. Satguru ji had simplified the marriage ceremonies for our benefit. The engagement ceremony had been stoped in l924. Thereafter anyone who continued with this custom was punished. What to talk of others even, Mata Iiwan Kaur ji was awarded punishment in one case. I have been told that people resort to many ceremonies before marriage. These worldly customs are of no use and involve not only wasteful expenditure but also the wrath of the Guru.

You have all been blessed with sufficient wealth. I

would advise you never to feel proud of wealth. Always treat this as a boon of the Guru. You can fulfil your needs to the extent required but do not showoff your richness by purchasing more suits or shoes etc. Many people compete with others unnecessarily. If one has got five suits stiched the other one shows his superiority by purchasing seven. This is not a healthy competition. The ladies have surpassed everyone in this respect. Use your wealth intelligently and do resort to austerity also.

Notes

1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 12-O1-1953

Updesh-16

DUTIFUL MEN

There are three types of men. One of these are normal men who lead an average life and like to follow the age old traditions. They prefer to lead an absolutely steady and simple life. The second type of men have poor character and lead their life in a bad way. They do not care about set traditions 7 They are self willed and do not want to follow and honour even great men. They defile the society.

The third type of men are highly dutiful and conscious about improving not only their own standard of life but of the people as well. They do not follow the age old traditions blindly. They in fact set new systems which are progressive and useful to the society.

It is a general saying that the bullock-carts ply in their ruts only. Similar is the case of average sons. However the singhs, warriors and the dutiful sons (sapoots)[2] do not tread on beaten paths. They set up their own track.

The incarnation of the Lord, and the spiritually enlightened saints belong to the third category of men. They enlighten the people about whimsical and wasteful customs. They enlighten them about the purpose of their life and make them tread on the path of truthfulness. They have to bear the criticism of the people also. Guru Nanak, when started preaching truthfulness, was termed insane.

They stoned him even. Such enlightened souls however are not scared by the wicked class, they continue to preach truthfulness and set new customs for the benefit of the people.

Satguru Ram Singh ji when started crusade against the alien government asked the people to adopt prohibtion vegetarianism and follow the path of truthfulness, People did not like this change. Those who were enlightened lined up under the flag of Satguru Ram Singh ji. However the rich and priests of temples supported in writing the cunning trick of the government for deporting Satguru ji The truth however could not be hidden for long. The dutifulmen continue unabated to work for the progress of the society.

THE REAL VENERATION

People venerate the peepul tree and tulsi plant without knowing their characteristics and advantages. They simply water these and feel satisfied. They do not know the real merits of these rituals. The peepul tree has the power of eradicating ague fever. This tree thus needs to be grown at strategic locations. ltcan cure the relapsing fever. The twig of peepul tree used for brushing the teeth, does this miracle. It was due to such intrinsic qualities that people watered and worshipped peepul.

Similarly the tulsi plant too has some hidden merits. Regular use of few leaves of this plant can cure (sangerehni) sprue-disorder of bowls ie chronic disorder of bowls. I have been taking 3-4 leaves of tulsi daily for eight years. The result was that I did not have fever for eight years.

People do worship the cow. They however do not maintain a cow in their home. So much so that when the Cow stops yielding milk it is sold to butchers by Hindus and even Sikhs.

The result is the street cows not owned by anybody. The real worship of cow would be only when atleast one

cow is maintained in every home.

Thus people worship these just as a formality. Nobody wants to put in labour to preserve these highly useful boons to humanity.

CUSTOMS

Learned persons enlighten the people against whimsical customs and put them on the right track. Satguru Ram Singh ji motivated people to stop killing of new born girls. He asked them to resort to simple marriages and stop dowry system. People give dowry on the marriage of a girl just to show their status in the society and to meet the requirements of her in laws. If at all some one wants to give something to his daughter it should be done secretly. This would avoid competitive spirit and unnecessary burden on the parents of the girl. Following any social custom just for showmanship is dangerous.

Gurbani has also substantiated this as--

Hor manmukh daaj ji rakh dikhaaklhi
Su koor ahankaar kach paajo.
P-9
Any other dowry, which the self willed manmukhs
offer for show is only false egotism and worthless
display.

The incarnations of the primeval lord fight against such customs and do not mind confronting even the government on its wrong policies. Such personalities have therefore to face not only the public but the government wrath as well He is therefore always called the protector of the poor. Ram Chander ji vowed to free the earth from the clutches of the devils. He suceeded in his mission fully In any of his incarnations in form the primeval lord stood with the poor and never associated with the rich and powerful.

BABA DARBARA SINGH

Baba Darbara Singh belonged to village Raipur. He came from a Grewal family who considered themselves to be rich and high class society. In Raipur almost every one was alcohal and opium addict. Thus Darbara Singh too used to consume liquor and opium in large quantitiy He was very brave also. Having fought for khalsa army against the British at Sabhrawan, he was branded a revolutionary. So he had to mark his attendence at the police headquaters regularly

These so called persons belonging to high society of Grewals of district Ludhiana never alllowed a new born girl child to survive. Another such a class was Sandhus of District Amritsar. They too would kill the new born girls.

Satguru Ram Singh ji blessed these people and made them tread the path of righteousness. Satguru ji once went to Raipur to bless the devotees. Their houses were haunted by the witches. The girls killed in these houses were living there as witches, so they ate all the food stuff prepared for the sangat. The matter was reported to Satguru ji. The Satguru being omniscient knew all that was happening. He asked the sikhs to continue to recite a particular verse[3] of Gurbani. This would save the food stuff, for serving to Sadh Sangat.

When Darbara Singh came in contact with Satguru Ram Singh ji he gave up all his bad habits and became his true disciple. He was blessed with Naam. He gave up all sorts of intoxicants and killing of girls. Darbara Singh then became a true devotee and stayed at Sri Bhaini Sahib for rest of his life.

He used to go to Ludhiana for various works of Gurdwara. He as well had acquintance with Mr. J.P. Warburton the suprintendent of Police. Once Darbara Singh went to meet Warbutton at his residence. His wife asked him, "Do you know the whereabouts of Baba Sahib, Baba Ram Singh ji?"

Darbara Singh, "No Madam, we do not know anything."

She then started narrating to him not only the whereabouts of Satguru ji but even explained the route to reach there. Warbutton frowned at her for her revealing a top secret information. She however continued to impart full information to Darbara Singh.

Darbara Singh noted all the information and informed Satguru Hari Singh ji who acknowledged it as a great blessing of Satguru Ram Singh ji. This was an extremely good news, as Satguru Ram Singh ji had been deported for three years. Satguru Hari Singh ji deputed Darbara Singh to go and meet Satguru Ram Singh ji at Rangoon.

Darbara Singh took one months leave, disguised himself and left for Rangoon. When he met Satguru Ram Singh ji, He (Satguru ji) complained, "the disciples have not bothered to locate me. If some one's calf is lost, he does not rest till it is located. You people however have not cared at all for me." Darbara Singh then humbly pleaded "My Lord, how could we locate you. Even now you blessed the wife of Warbutton and from her we came to know about you. Otherewise how could we know anything

Satguru ji then enquired all about Sri Bhaini Sahib and the community kitchen (Langer) that he had started in l86lAD. Satguru Ram Singh ji ordered that the loaf

(Parsada) in the langar should be thick and the Dala hard so that it does not spill over. The moment Satguru Ram Singh ji ordered this in Rangoon, Guru Hari Singh Ji informed the cooks about the order of Satguru ji and thus implemented his order instantaneously. Satguru Ram Singh ji also issued commandments, "now onwards, Budh Singh should be called Hari Singh. He can pardon anyone even punished by me. But anyone punished by him would not be pardoned by me." Satguru Ram Singh ji ordered the the above commandment should be burnt or sunk in water after its implementation.

Darbara Singh returned to Sri Bhaini Sahib and informed everything to Satguru Hari Singh ji. Everyone was highly delighted to get the first ever news about Satguru Ram Singh ji after his deportation.

THE ETERNAL FEAST

Doling out the food stuff has been held in high esteem Satguru Ram Singh ji Himself installed a large griddle for preparing loves at Sri Bhaini Sahib in 1861. He ordered that food stuff ie the Parsada and Dala would be served to all without distinction of caste and creed all the twenty fgur hours. The cooks take their early bath and start Cooking by 4 A.M. The food gets ready by the dawn of the day. The main community kitchen remains operational till 9 PM. Thereafter a shallow basket of loves and a large basin full of pulse (dala) is kept in the cabinet on the main gate of the gurdwara. A man sits there the whole night, so that if any body comes there during late hours he is served food. The griddle installed by Satguru Ram Singh ji continues to be in use till date without any deterioration.

GURU GOBIND SINGH Ji

In spite of the fact that the people had the blessed vision of Guru Nanak Dev ji and his successors they also had the opportunity of witnessing numerous miraculous deeds; Still when Guru Nanak Dev ji left for his heavenly abode many of them could not repose faith in his enccessor Guru Angad Dev ji. This attitude continued thereafter also. During the period of Guru Hargobind ji many people lost faith in him. They felt that the Guru should not adorn himself with weapons. They did not like the new Guru for his change in living style.

When Guru Gobind Singh ji was surrounded by the Mugal army in Anandpur fort, the sikhs started leaving him and going to their homes. Guru Gobind Singh's army was small and uncomparable with that of the enemy's. They were deserting him and not listening to the assurances of Guru ji. Guru Gobind Singh ji ultimately said, "Ok if you want to leave me, you can do so. However note that

only as long you are here you are under my protection If you want to go then give me in writing that neither I am your Guru nor you are my sikhs."

What a typical situation ! Some of the sikhs ultimately handed over to him the letter of severing relations with Guru Gobind Singh ji and left him. Hurrah ! Guru Gobind Singh! It is your kind auspiciousness that having been left with just forty hungry sikhs to face the army of lacs, you still kept high moral and maintained courage. Not the least scared of the situation, Guru Gobind Singh condemned the action of

s

Aurangzeb and wrote him the following strong letter ;

Maraa eitbaarae bareen kasam nest
Kae eized gavaah asto yazdaan yakest

Na katreh maraa etbaare badosat
Key bakhsheeo deevaa hameh luzab gost
Dasam Granth P 1384
I have not the least faith in your oaths, the Lord
Himself is the witness. I have not an iota of faith
in such persons, whose officers have relinquished the
faith in truth.

Guru ji further adds
Kase kaule kuraan kunad etbaar
Hamaan roze aakher shavad mard khavaar
Dasam Granth P- l389
who so ever puts faith on the oath of Quran, he is
subjected to punishment on the final reckoning.

The Hindus pledged on the cow and requested Satguru ji to vacate the fort of Anand Garh. The Muslims took oath on Quran and pledged that they would not attack Guru ji if he vacated the fort voluntarily. Guru Gobind Singh ji although knew the intentions of Hindus and Muslims still honoured the oaths, vacated the fort and faced the brunt. just with forty valient sikhs, he was chased by the enemey who broke their oaths. Guru ji had to cross the flooded Sirsa river and take shelter at Chamkore Sahib. The enemy chased him and surrounded this fortress as well.

A severe battle was fought. Guru ji had taken shelter in a mud fortress. He had such a high skill that he killed ten thousand soldiers of the enemey with one arrow. The second arrow too killed ten thousand soldiers. Had he continued like this he could have annihilated the entire Mughal army. He however said that it was against the law of nature. When asked Satguru ji said shooting such arrows was not a miracle but his skill.

After leaving Chamkaur Sahib Guru Gobind Singh was

all alone. He was bare footed and walked through the forest. The thorns pricked his feet. Even under such a lamentable situation, he never cursed the Almighty or lamented his luck. Instead he stated--

Yaarade daa saanoon sathar channgaa.
Bhath khediaan daa rehnaa.
Dasam Granth P-710
The pallet of the beloved friend is most pleasing and the worldly pleasures are like furnace.

Guru Gobind Singh neither lamented on his pitiable condition nor blamed any one. He accepted this as will of the Lord happily. Only the omnipotent Satguru could bear such extreme situations.

HARMONEY

There are two types of instinctive behaviours of men

in the world. Une type would like to live in harmony and help every one else. The other type are satans, who believe in harming others. In fact the man is termed deity or devil according to his actions. Guru Gobind Singh Ji has stated in Dasam Granth Sahib as--

Saadh karam je purakh kamaavai.
Naam devtaa jagat kahaavai.
Koukrit karam ji jag mai kar heen.
Naam asur tin ko sabh dhar heen.
Dasam Granth P-48
Because of virtuous actions, a pursha (person) is known as devta (god). And because of evil actions, he is known as asura (demon)

Sur also mean tuned like the musical instruments tuned to perform a particular note. Persons who are tuned to their relatives and friends live a harmonious life. Contrary

to them who do not believe in this philosphy, neither rest in peace nor let others live in peace. Those tuned follow the tenents of belief religiously. They wake up early in the morning, take bath, contemplate on Naam and follow the Satguru. On the other hand the satans keep sleeping till late, do not purify their bodies and commit all sorts of irrilgious practices. This type of people had become allies of the foreign rulers and were mentally in tune with them.

Satguru Ram Singh ji recognised the deceitful trick o f the rulers for having sniffenend the people with chloroform of servitude. People had become unconscious towards their duties and were unable to distinguish between right & wrong. Those, especially the sikhs who sided with the English during the mutiny of l857, had blackened the face of all in punjab.

The sikhs became victims of the Divide & rule policy Qf the Government and acted against their own brethern. The internal rift increased to such a limit that Satguru Ram Singh ji had to be deported without any cause. This greatly hampered the war of lndependance. Sir Parthar Duglus could not levy any blame on Satguru Ram Singh ji in his book. This was the height of misrule.

AFTER DEPORTATION

After deporting Satguru Ram Singh, the government put Sri Bhaini Sahib under unprecedented surveilance. A Police picket was installed at the main gate of the gurdwara--only five sikhs were allowed to meet Satguru Hari Singh ji at a time. The Namdharis were not allowed to enter the boundry of Sri Bhaini Sahib. The Namdharis used to stay outside in the open and bear the brunt of the wild animals and severe weather conditions.

The Namdharis were not even allowed to go to another village to meet their relations. All the priests of temples and heads of various religious organisations opposed Satguru Ram Singh ji tooth and nail. They all gave in writing that Satguru Ram Singh ji must be deported. Only Baba Narain Singh ji Nirmala and Braham boota ji Udasi, did not sign for Satguru ji's deportation. Baba Narain Singh ji Nirmala of village Sekhwan met Satguru Ram Singh ji at Mukatsar. He bowed at the feet of Satguru ji who however held him in his arms and said, "you are a saint, so you need not touch my feet."

Narain Singh ji replied, "You are the creator of saints hence hightly revered."

Thus Namdharis were subjected to severe hardships.

Even performing the wedding ceremoney of Namdharis was a problem. Guru Hari Singh ji had to manipulate the complete this ceremoney many a time.
Under such circumstances when there was no ally of Namdharis the whereabouts of Satguru Ram Singh ji could be knovven after three years of his deportation. Thereafter only communication with him could be established.

NIRJALA IKADSHI

Baba Lal Singh had come here for the holy glimpse of Satguru Ram Singh ji. He informed that the people oyf Burma go to temples with pitchers of water, to pray for rain. Unlike in India the rain is needed here in April.

Nirjala means--no water. In India people celeberate this festival by serving water freely to all. The festival got an added importance by the return of Guru Hargobind ji from Kashmir at Nankana Sahib on this day. Since then this was being celebreated with great enthusiasm. Satguru Hari. Singh ji then chose this occasion for his leaving for heavenely abode. Thus Namdharis were celebreating this festival with great zeal.

This however being the peak summer season availability of water becomes scarce. So the pilgrims used to feel problem while travelling long distances. I therefore changed this fesitval to the month of August/September. This function is quiet easy to celebbrate in Bangkok. It is due tomorrow. The anniversery of Satguru Hari Singh ji too would be celebrated tomorrow.

Satguru Partap Singh ji here read the following Hukam Namai of Satguru Ram Singh ji

Hukam Nama of Satguru Ram Singh Ji[4]

One universal creator God,
By the grace of True guru.

From Ram Singh and Nanoo Singh to the praise worthy, virtuous, elegent, and serene intellect Bhai Samund Singh and Sunder Singh ji, accept our greetings- Wahiguru ji Ki Fateh. We are all well here, May Guru ji bless you also.

Here I am not inflicted by any other distress except the separation from Sadh Sangat. This can only be redressed by the Guru, none else can help. There is no dearth of food stuffs--Suger, Ghee, Milk,

Rice, Coarse Cloths and lVluslin.

These things are available in abundance. This place also is good. The government has spent 600-700 rupees for digging a well; earlier there was none.

The place where l am lodged had been earlier occupied by the last Indian king. The senior English officer visits me regularly and ensures that all the supplies are adequate. Anything else required is asked for and the shop keeper supplies it. The separation from Sangat however is most unbearable. We have to live to the will of the Lord. lt is all due to some wrong deed done in the past, the fruit of which l have to reap now. Anyway whatever be the will of the Lord. l do not maltreat anybody and keep busy contemplating on the name of the Lord. Having taken shelter under Satguru, all my material requirements are fully met. There is no dearth of anything.

Khalsa ji you must all memorise Gurbani; All girls and boys must memorise it and also meditate on Naam using rosary (mala). Anyone who would read Panj Granthi5, would be benefitted a lot. Never think that Gurbani has done no good to Ram Singh who is lodged in jail. I am suffering only because of some wrong deed of the past. Recitation of Gurbani and meditation on Naam have however provided me all the comforts even here. Ensure that you do not get slack. Follow the orders of the Guru religiously.

Bhai Samund Singh ji, you read out this epistle to all the Sadh Sangat at all places. The hard labour put-in by anyone does not go waste. Guru ji has commanded this in Granth Sahib ji.

Those who are inflicting agonies upon you would ultimately give up after exhausting all efforts. Gurbani states--

Othai hath na aprhai kook na suneeai pukaar.
Othai Satgur baylee hovai kadh laey antee vaar.
P-1281
No one's hands can reach there; no one will hear anyone's cries. The Trueguru will be your best friend there; at the very last instant, He will save you.

Thus Khalsa ji, I have no other saviour here than the Guru. Do not be scared of slanders. The people are engaged in such blasphemy for one and all. You follow the commands of Satguru ji only. Letter to be delivered to Samund Singh.

Notes

1 This updesh was delivered by Satguru Partap Singh ji at Bangkok on 22-O6-1953.

2 The son of family is thus categorised in following three classes-

Son-the one who lives a treaditional life of the family. He is not enthusiastic in the progress of the family. He just lives a normal average life and called poot.

Bad charactered son. He falls victim of bad society. He ruins almost all that he has inherited and tarnishes the fair name of the family as well. He is termed as kapoot.

A noble dutiful son. He not only maintains the fame and glory of family but even takes it to new heights. If required he changes the age old traditions. He is highly dynamic and sets his own course. He is termed sapoot.

3 According to Satguru Bilas the Verse recited was-'the word of Shabad is guru Nanak's inexhaustible treasure; this wealth and capital never runs out, no matter how much it is spent and consumed!
--P1426

4 Here Satguru Partap Singh ji recited the following Hukam Nama of Satguru Ram Singh ji listed at S.No. 18 in the book of Hukam Nama's.

5 Panj granthi is a small book containing some selected scriptures from Adi Granth Sahib ji to be recited by Sikhs daily.

Updesh-17

THE NAME OF LORD

All the spiritual masters and Satgurus have preached to meditate on Naam and recite Gurbani. We all bow our head on the feet of Satguru and also the Granth Sahib ji. We listen the discourses and other exegeses too. If we do not implement these ideas in our life then we have only wasted time in rituals. The real benefit can be derived only if we follow the dictates of Gurbani and the Satguru. Satguru ji has advised Namdharis to atleast recite Japu, Jap, Rehras, Arti Sohela and Chandi di var. In addition to this they must contemplate on Naam for minimum one hour daily. This is the barest minimum schedule for a Namdhari. You people have come to this foreign land for your worldly progress. Some have come here for better business. Some have come for better prospects for their children. People get so much involved in these worldly activities that they forget the real purpose of human birth. They continue to struggle to attain new heights and recognition of people.

Recollect the message of scholar Atre ji. He said we prepare ourselves fully when we plan to go some where. We all have to leave this body and the world and go to the next one. Do we know what we have to carry there ‘? Nothing material can go along with us. The only thing that would go with us is the contemplation on Naam and our virtuous deeds.

This life is quite short. Do not get proud in your youth as this too is shortlived. The earliest you get shelter under the Satguru the better it is. Because the Satguru only would put you on the right path. Satguru Ram Singh ji has therefore ordained, "you must wake up in the early hours of the morning, take bath, contemplate on Naam,

recite Gurbani and follow the code of conduct religiously." This is the only way to achieve salvation.

The breaths granted by the Lord are limited and none knows when these might end. Satguru has ordained us to recite the name of the lord with every breath, because none can be sure about the next breath. So one has to make the best use of the available time by following the dictates of the Guru.

SHYAMA PARSAD MUKERJEE

The only thing certain in this world is the death of an individual. Its time however is not known. Pandit Raghunath ji has just given the news that he listened in the news bulleton of 3 PM that Shyama Parsad Mukerjee has expired. None can help here. Mukerjee was a great leader. He was devoted to the national cause. He was our great support for the cause of cow. He was a gem whose loss is unbearable. He had spent his entire life in the service of the country.

He was one of the top national leaders. None can command high respect by collecting more money. None can even be respectable by acquiring senior position and passing all sorts of orders. The real greatness is achieved by serving the nation whole heartedly. Mr. Mukerjee had sacrificed his life for national cause.

The uncertainty about death has to be borne in mind by all as it is controlled by the lord only. Therefore one must make the best use of available opportunity.

A POOR FARMER

There was a poor farmer His field was on the bank of a river. Une day he found a pot on the river containing

red beads. He used to stay in the field day and night for its watch and ward and to scare the birds with the help of catapult. He kept on using the red beads in the catapult regarding these as ordinary stones. Une day his wife came there and took one of the beads for the children to play. They were starving at home, so the wife decided to sell the bead. While she was on her way to a shop, a jeweller saw the bead. He was astonished to see such an invaluable article in her hand. The jeweller took the bead and asked her to come to his shop next morning and carry as much stuff as she could till the evening. The lady along with her children started picking up articles and continued till evening. They became quiet rich. When the farmer returned home, he was astonished to see the rich status. He came to know that this all was the result of one bead which his wife had brought. The bead in fact was a costly Ruby. Only the jeweller could know its worth.

The farmer heaved a sigh on the wastage of so many beads and breathed his last.

LIFE IS INVALUABLE

The breaths allotted to each one of us are limited. None knows when the end might come. None can increase or decrease these. Maharaja of Patiala promised that if some one increased his life a little bit, he would grant him half of his kingdom. It is not possible for any human being to reverse the writtings of the providence.

There are however instances available when highly Spiritual saints altered the writings of the destiny. The second sikh Guru, Guru Angad Dev ji shelled out twenty two years of his life to his successor Guru Amar Dass ji.

In village Saidon there lived an Udasi saint, Saran Dass. He was an enlightened soul. Even before the birth of Satguru Ram Singh ji, he used to say that a great soul is going to appear in Bhaini Sahib. All must seek his blessings. There was another Gursikh Man Singh in this village. He expired. Saran Dass came there, sprinkled water from his pot on Man Singh and revived him back to life.

This however is possible in an exclusive situation only and by highly enlightened souls.

THE MAN

In native tongue man means--aadamee. This word can be split up as--aa and damee. Damee means breaths. Thus whole word means breathing A man is alive only so long as he is breathing. One misses a breath and the end comes. None knows as to which of the breaths would be the last. Gurbani states thus--

> Ham aadamee haan eik damee muhlat muhat N jaanaa.
> P-660
> We are human beings of the briefest moment, we
> do not know the appointed time of our departure.

Even for the godless leaders of the world, people were made to pray in temples and churches for their long life Such atheists too had to ultimately accept that their was some supernatural transcendental power, which controls all the operations of the universe. In view of this uncertainty about the time of departure, the spiritual masters keep reminding the people of this eternal truth. Gurbani states-

> Sun Sun kaam gehaelleeae kiaa chaleh baah luddaae
> Aapanaa pir N pachhaanehee kiaa muhu daesehi jaae
> P-37
> Listen, Listen, O soul-bride, you are over taken by

sexual desire. Why do you walk like that, swinging your arm in joy ? You do not recognise your own husband lord ! When you go to him, what face will you show him.

A lady with a set of bangles on her arms moves j swinging her arms under the urge of lust for some o else She does not recognise her husband lord in such state Thus human beings are too lured by the glamo go astray without fearing that one day they would ha to face the lord. Gurbani further elaborates thus.

Jit dehaarrai dhan varee saahae leae likhaae
Malak J kannee suneedaa muhu daekhaalae
Saahae likhae N chalanee jindoo koon samajhaae.
Jind vahuttee maran var lai jaasee parnaae.
P-1377

The day of the bride's wedding is pre ordained. On that day the messanger of death, of whom she had only heard, comes and shows his face. It breaks the bones of the body and pulls the helpless soul out. That pre-ordained time of marriage can not be avoided. Explain this to your soul. The soul is bride and death the groom. He will marry her and take her away--

The operations of the nature are final and irrevocable. Everything is so well computerised that all operations do rake place on set time. The man has to understand this and explain to the soul bride as well that death is the ultimate truth. Its time has long been fixed. Everything that you see in this world is false and perishable. So do not get attached to it too deeply and waste your life. This hard fact has to be understood by all.

THE DEEDS OF MAN

The lord is closely watching and recording all our virtues and sins. None can hide any of these. Gurbani states thus-

Chitr gupat Jab laekhaa maagehi.
Tab koun parradaa taeraa dhaakai.
P-616
When Chitr and Gupat, the celestial accountants of the conscious and subconscious, call for your account who will screen you then?

Chitr and Gupat are continuously recording all our deeds without letting us know. When these recordings would be placed before, Dharam Raj the rightous judge, then the reality would be known. This fact is accepted to be true amongst Muslims also. They call these accountants as Munkar and Nakeer. The only way to steerclear is to pray to Satguru for his blessings and follow his way of living. When we come to the congregation we must concentrate fully and contemplate on Naam. Effort must be made to restrict the mind from flying out and wandering. Gurbani has warned thus—

Naavan chalae teerathee man khotai tan chor.
Eik bhaao lathhee naatiaa due bhaa charreeas
They go and bath at sacred shrines of pilgrimage, but their minds are still evil and the bodies thieves. Some of their filth is washed off by these baths, but they accumulate twice as much.

Thus if the evil thinking of mind is not controlled then going to congregation even would earn sin only. On the places of pilgrimage, if virtues increase ten folds the sins increase a thousand folds.

The world is surviving on the virtuous deeds of the spirtually enlightened souls. They achieve this greatness

only after contemplation on Naam. Increasing the account of virtues and reducing that of the vices is the only way to salvation. One of the notable vices which we must shun is usurping something which does not belong to us. Thus has been regarded as a great crime. It is backing outthe commitment and betraying some one. According to Gurbani usurping something which belongs to some one else is like a Muslim eating pork and a Hindu eating beaf. I had deputed Vajinder Singh to Darjeeling to attend meeting on cow slaughter. He informed me that the Hindus are selling cows to slaughter houses for which they have taken contracts. How can we blame the government when Hindus who are supposed to serve and protect the cow indulge in such shameful activities. It is unbefitting act of Hindus; No spiritual master would stand by such a man.

THE WORLD PEACE

The political situation in the world is highly fluid. With the technological devolopment every country is engaged in manufacturing highly explosive war equipments. Each one desires to suppress the neighbours and dominate others by fear psychosis. There are countries not satisfied with their international boundries and are trying hard to grab the land of neighbours. With the advent of nuclear technology each country is spending heavily on nuclear weapons and missiles. The countries which do not have resoures to manufacture such dangerous weapons are tying up with big powers.

Outwardly all these countries do talk of peace. They hold number of conferences, make rules and regulations to control the ever increasing stock of war material which if pooled is capable of annihilating the world many times. This is because no one trusts the other. Everyone struggles to prove stronger than the other.

In the entire process the humanitarian values have no place because the intentions are malafied. None is satisfied with what he has. Greed has over-powered all countries. If they stop spending on defence and divert the entire money for the benefit, well being and prosperity of the people, the situation would be entirely reversed and peace would be established.

India had always been the most peace loving country. Others can learn a lot from it. lt is India where the kings abdicated their thrones and opted for the worship of the Supreme Lord. It is India which can guide them to humanitarianism, see the glimpse of god in all and let them all live peacefully. At the international level however the big powers take the leading role and do not consider the Indian stand favourably. Pt. J awahar Lal Nehru has strived hard and kept the country on the right path. It may however not be possible for any one to remain peace, loving for long.

Until and unless our intellect is clean and pure we can not strive for peace. Also, so long as the war material is being accumulated in all the countries to an extremely, high level, the peace can not be ensured. For eternal peace in the world all the war material should be dumped in the sea. To clean their intellect and love all human beings alike they must contemplate on Naam and follow the teachings of their respective spiritual masters. If all countries resort to this practice peace can certainly be established.

Swami Ram Teerath ji was worshipping in forests. Even the tigers would not harm him as he would embrace them and love them. Thus hatered has to be eradicated from the minds of all. All can live according to their customs.

All can pray according to their traditions. None should harm or kill anyone. Everyone should be sincere to others to the core. Without ensuring fearlessness and non covetousness peace can not be established.

This is the only way for eternal peace, however none is working on these principles. The real peace would be established only when Satguru Ram Singh ji reapears. The world would be over hauled completely. There would be no place for the selfish and wicked persons. Every one would contemplate on Naam and follow the dictates of Satguru ji.

INTERNAL SITUATION

What to talk about the international situation, the condition at home too is not congenial. Even in India people do not want to follow the age old traditions. They have become too clever and not hesitated to change even the original writings to suit their tastes. The tenets of belief are changed and modified as per will.

Honouring the commitment is no more the principle in the modern times. Deceiving any one has become rule of the land. The friendship is no more seen as a sacred truth. Many a times We become friends only to find a way to enter his house and ultimately loot him.

The country is divided into numerous political parties. Each party claims itself to be right and regards all others to be wrong. None is prepared to share and appreciate even the good points of others. Every one should therefore realise this deterioration in social and political life. The only safe and best way of living is to follow the prescribed code of conduct and the teachings of the Guru. Contemplation on Naam and reciting Gurbani would only

make one tread on the path of truthfullness.
Do not expand your buisness beyond limits and restrict your expanditure also. This is essential to overcome any evantuality.

FOREIGN RULERS

No country wants to be ruled by a foreign power. The Indian freedom fighters had continued their struggle against the aliens till the independence was achieved. In Africa too people are fighting tooth and nail for freedom. The rulers are using all means to oppress the citizens and persecute them. Still they are continuing their fight. People continue to join the maou movement by signing with their blood. The local counsellor informed me that

a governor before leaving for London asked the people about their message for the Queen. The people replied "We have known the truth about you. You came here to show us Bible but now we are oppresed in all possible ways. You are now sucking our blood."
Thus none wants to be ruled by foreigners. You have now achieved independence. You must love each other There are no landlords left in India. The princly states have since been merged with the country. Thus all are now equal. However the world situation is still unsettled. So you should be careful.

Guru Gobind Singh ji had predicted the end of feudalism and monarchy, during the period of his twelveth incarnation. Thus you would not find any private estate and the landlords. How the time would take turn is not known to anyone. All the so called high and low are on the same level now.

NOTABLE ISSUES

In the end I would like to address the youngsters. All these days you have been listening to me and the commandments of Satguru Ram Singh ji. He has desired everyone to memorise as much Gurbani as possible. If I now start testing you for this the truth would then be revealed. Please follow the dictates of Satguru ji religiously.

Another important issue is that some people start counting Patshahi thirteenth and fourteenth. Such people are highly mistaken. Anybody who is born has to die one day. All the prophets accepted this rule. Guru Nanak, Guru Gobind Singh, Guru Balak Singh, Guru Hari Singh, all have accepted this truth. As per his promise Satguru Ram Singh ji has to reappear and provide solace to the people. Peace can not prevail till Satguru ji arrives. Thus till now we can not step forward than Patshahi twelve, as every thing is happining according to his will. All our contemplation on Naam, recitation of Gurbani are in the name of Satguru Ram Singh ji. This is an important point to be noted by all. If we count l3th or 14th Patshahi then why are we striving for the holy glimpse of Satguru Ram Singh ji. Satguru Ram Singh ji's reappearance is an eternal truth.

Notes

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 23-06-l953.

Updesh-18

Before starting his updesh Satguru Partap Singh ji recited the following Hukam Names of Satguru Ram Singh Ji

Hukam Nama Satguru Ram Singh Ji[2]

One universal creator God,
By the grace of True guru.

Written by Dial[2] Singh and Kirpal Singh for the graceful Bhai Naina Singh of Virahi; Rattan Singh of Uboki; Bhai lVlatab Singh, Alla Singh, Basava Singh, Bahadur Singh and all the Sangat of Uboki; Kahan Singh of Thhattee; Jeet Singh, Deva Singh and Sangat of Thharoo; Bhai Sahib Singh and Sangat of Jaulha; sangat of Bermalipur; sangat of Amritsar; Bhai Deva Singh, Sawaiya Singh and sangat of Lahore; the sangat of Kakarra and Bhasin; mentioning the names of everyone needs too much paper, so the sangat may accept our greetings--Wahiguru ji ki Fateh and Ram Sat to all the ladies.

We are blissful and comfortable here in all respects, the only distress felt is the separation from holy congregation. I always pray to Satguru ji for the well being of the sangat. We have no dearth of eatables--Sugar, Ghee, Milk, Rice, Vegetables, Atta etc. The government supplies cloth and all other commodities in sufficient

quantities. The agony of separation from Sangat is unbearable. This can be redressed by the Guru only. He would certainly help when he desires to do so.

Khalsa ji, the sangat is ordered to memorise Gurbani. All young and old must memorise Bani. All must wake up in the last quarter of night and take bath. All men and women must memorise Bani. Read out this epistle to one and all. lt would be preferable to memorise the Panj Granthi otherwise do memorise--Jap, Jaap, Rehras, Arti, Sohela, Asa Di Var and- Sukhmani. Recite these early morning after taking bath. Teach Gurmukhi alphabet to young boys and girls. Memorise Gurbani and perform Bhog ceremony of the path of Granth Sahib Ji by offering parshad as per your capacity.

Any one who would follow this routine would not be subjected to any distress. Hundreds of his troubles would automatically get removed. This is a highly profitable act. What to talk about anyone else, even l have falllen in the custody of aliens due to some wrong past deed. l have however all the comforts here. So everyone must memorise Bani, get together at night and sing shabads ofjoteean[3]. Ignorant persons regard singing of Bani as a clamour. This is not so. The Guru

would however show them turmoil also. The Guru has every thing in stock; there is no shortage of anything.

Convey my Fateh to the Sangat of Narli. Bhai Bhagel Singh, "show this epistle to the sangat. You can yourself visit certain places. To other places you may send copies of this epist|e." Only the fellow faithfuls should listen to the epistle. He should also keep quite and not disclose it to unknown people. lf the English officer comes to know he would take it in a different sense and write to the local authorities here saying, "Ram Singh is in your custody but his men are regularly meeting him." They would then shift me to some other area. Ensure that the epistle is shown only to a trusted man. You must also not disclose that you have met me. Show this epistle to the sangat. Convey my Fateh to Saveg Singh, the singhs of Marhana, and other singhs.

Bhagel Singh, "give five rupees and twenty five paisas to Hira Singh son of Bachiter Singh at Moondia. He may arrange Bhog ceremony in my name. Give five rupees to Uttami. She may also arrange Bhog ceremony in my name." Total ten rupees and twenty five paisas sent for parshad. Total including that for Moondia and Uttami Rs. Twenty and paisas fifty. Take

these epistles carefully and deliver to
the requisite addresses. You can even
read out these to others.

Hukam Nama ot Satguru Flam Singh ji[5]

One universal creator God,
By the grace of True guru.

Written by Dial Singh and Kirpal Singh to Bachitar Singh and Nikka Hira Singh, accept our Fateh--Sri Vaheguru ji ki Fateh.

I have sent five rupees and twenty five paisas for you. You may get your clothes stitched, and arrange one or two bhog ceremonies in my name. Convey my Ram Sat to Jiunee, Partapee, and Bishani. How is lVlalha Singh? Does he keep good health?

Malha Singh was a farmer in Moondia. Satguru Ram Singh ji asked him to get blessed with Gurmantar. He replied, "Sir, I would certainly like to be blessed with Gurmantar, but l am a poor man and may not be able to serve the visitors."

Satguru ji replied, "The visiting sangat never desires lavish treatment. Serving plain water is enough

He then got blessed with gurmantar. He turned out to be a complete saint later on. This epistle is for him

I would return only after the time

allotted to you, the Rajas and the aliens passes. For compensating forty6 years of Aurangzeb two hundred years have passed in turmoil. Now even one day would not be left in balance. I would come after the arrival of Russia (in India). This is how I have planned. Ultimately the will of the Guru would prevail. You should all contemplate on Naam, the Guru would succour you all. Contemplate on Naam day and night. Sat Sri Akai to all.

Hukam Nama of Satguru Flam Singh il[7]

One universal creator God,
By the grace of True guru.

Naina Singh, I have replied to all your points. Convey my Ram Satg (greetings) to Hukam Kaur. It is a calamity for a young girl to have become a widow. All is according to the will of Supreme Lord. None can help here. She should live to the will of the Lord, contemplate on Naam and recite Gurbani.

Naina Singh you may make any number of copies of this epistle. I have written only this one. Always read Granth Sahib. This supplication is enough. Rachpal Singh is a wicked person. Do not deal with him at all. If Kahan Singh follows the code of

conduct, he may be admitted in the Sangat. The slanderers do not know the inner desires of others. Do not deal with the one who sells, kills or barters his daughter. Mixup with such a person only after thorough investigation. Do not allow him in Sangat.

Nidhan Singh, contemplate on Naam and recite as much Bani as you can. Pray to the Lord for blessing of more Naam and Bani. Always keep praying to the Supreme Lord for blessings. He listens to all the prayers and is capable of fulfilling all requirements. Believe this to be true. If you can speak to Him then do seek His blessings or otherwise pray silently from the core of your heart. The supreme Lord does listen to all the prayers.

Bhai Hameer Singh, what do you ask from me, whatever you have taken is with you and known to you. You only have to spend it. I do not need anything. Convey my respects to Mai Dakha and Fateh to Naina Singh and other Singhs.

THE DISCOURSE

THE CINEMA

The very first day I had sensed something fishy when

I saw some youngesters conversing strangely. Still there are some persons who go to cinema halls. Today I had to visit a patient. I was surprised to see him ill again. He had been earlier cured by Sadh Sangat. So his falling ill again only meant that he had violated his commitment with Sadh Sangat. I came to know that he still goes to cinema halls. Now it is upto him whether he wants to honour his commitment in Sadh Sangat or he wants to be ill.

It has become a child's play for all of you. You come here, offer money and bow your head in reverence. I would like to clear that those of you who continue to make mischiefs and do not follow my instructions, all their money offered here also goes waste [2] they should not step in two boats. Both the paths are divergent. They would have to give up one of these. Such actions of certain people become a mockery for me as well.

It is my sacred duty to propagate the orders of Satguru ji. So I contine to harp on these tunes regularly to impress upon you the importance and sanctity of these ordains. You go to cinemas to waste your time and money. The most dangerous is the bad effect on your mind and character. It is one of the greatest hinderences in the concentration of mind also. I want you to follow the path of truthfuluness. Your so called friends too have a double feeling for you. They do praise you on your face but talk all rubbish at your back. They remain your friends till their greed is satisfied.

In all his Hukam Namas Satguru Ram Singh ji asked us to get up early, take bath and then contemplate on Naam. He as well asked us to memorise as much Gurbani as possible. As true devotees it is the religious duty of each one of us to follow every word of his commandments.

CONTROL EXTRAVAGANCE

The overall market situation contiunes to fluctuate. The profit and loss is to be borne by the owner. To live a trouble free life it is thus essential to control the expanditure. Atleast the wasteful expanditures must be avoided. Save money so that you can survive even during a slump.

Some people spend a lot just for a show and to prove their superiority over others. They get more and more suits stictched just for the sake of piling up. Many of these are not worn in whole of the year. Same is the case with ladies. They too keep on purchasing more & more. This is one of the important wasteful expenditure which must be avoided.

The supreme lord has blessed you all with sufficient resources. It is all god sent. It needs to be treated as a belonging of Satguru. Fulfill your needs positively. However do not compete with anyone just for show.

Do not use liquor and eat at hotels. This too is an avoidable expanditure. This is as well against our code of conduct. There is lot of wasteful expanditure on marriages also. There are so many whimsical man made customs which you follow. These are not only avoidable but a violation of the orders of Satguru ji.

While being extravagent you must remember that you are a truthful devotee of Satguru j i, and are being watched all the time.

BABA BISHEN SINGH[9]

It was may-june l934 at Sri Bhaini Sahib when Baba Bishen Singh had the holy glimpse of Satguru Ram Singh ji for full one month. About 15-20 of us had assembled

in the open outside my residence near Ramsar. One of us had intuition that all must confess their guilts openely. This being a highly difficult task we prayed to the lord to kindly excuse, enshroud our guilts and bless us as he is known for his, benovolence.

All of us then decided to start contemplation on Naam under a set regime. On first of the month of jeth, we all spent the night in contemplation on Naam and listening to the Hukam Namas of Satguru Ram Singh ji; With the grace of Satguru ji we were so much engrossed in Naam simran that none of us felt sluggishsress even for a moment. worshipping and contemplation on Naam is the moral obligation of each one of us. So we must devote maximum time to this and enjoy it as well.

We must also follow the code of conduct religiously. Baba Bishen Singh ji once said that in his life only thrice he had eaten from those not blessed with Gurmantar. He was a great spiritually enlightened personal. He used to repeat the orders of Satguru Hari Singh ji that all must recaptulate (Bhaanaa) the sceduled extermination of the world atleast twice daily. Anybody who does not recount bhaanaa even once can not remain a gursikh. This is essential to remain attached to the Satguru, failing which one gets involved in routine worldly affairs.

BENEVOLENCE

The Primeval Lord incarnates in human form only to be benevolent on devotees and guide them on the path of truthfullness. For always following this path one has to enshrine the Satguru in his heart and follow his dictates. Simply going to the holy congregation and not following any of the teachings does not yield any result.

(During the discourse a devotee all of a sudden

started pleading humbly for exonerating him from all his guilts as under).

Devotee, 'O' the truthful Lord! I have committed numerous crimes, kindly pardon me. I am only an ordinary human being committing series of offences. You know our innate feelings also. There is nothing hidden from you. Kindly forgive me."

Satguru ji, "The day you were initiated with Gurmantar, all the guilt's committed till then got pardoned. Thereafter if you did something and sought benevolence in Sadh Sangat, you got cleansed again. Now if you do not give up your bad acts and continue to commit sins then I too am helpless."

Devotee, "My Lord, the human beings commit mistakes every minute. I too have made numerous mistakes. Kindly grant me the required courage not to repeat these again. However kindly pardon me regarding me as your poor disciple. You are the pride of the poor and power of the weak."

Satguru ji, "You should meditate on Naam and follow the dictates of the Guru."

If you contemplate on Naam then you would automatically acquire strength to follow the path of righteousness, mere my words may not be sufficient. You must commit here to forsake your bad habits and start afresh. Always seek benevolence of Satguru.

You people would keep sitting here so long as I am speaking, however most of you would flee when we start contemplating on Naam. You even forget the reappearance of Satguru Ram Singh ji; and that the accounts of each

one would then he settled. Talks are of no use if the teachings are not implemented. Curtail your worldlly activities and start devoting more time on contemplation and recitation of Gurbani. All the problems then would automatically be solved. Your religion is white sheet of the Satguru. lt gets stained easily by wrong deeds and brings bad name to the Guru. So be cautious.

The benevolence of the Guru must never be undermined. Only the enlightened souls appreciate its advantage. Sant Jioon Singh ji of Sarhali was excommunicated on the Hola Mohalla function at Lahore. He was a great spiritual personality. One of his colleagues was Sant Kesar Singh ji Muhawa who did not sleep for twelve years--recited Jap Sahib hundred and twenty five times daily recitid the Naam one Lakh twenty five thousand times daily--He prayed with folded hands in Sadh Sangat and sought blessings on Sant Jioon Singh ji. Such people realized the importance of the benevolence of Satguru.

A guilty person who does not seek benevolence of the Guru has been classed as bemukh. He has drifted away from the path shown by the Guru. In ancient scriptures six types of guilts have been classed as heinous crimes. These are non-returning the loan; killing of infant girl; cow slaughter; killing a Brahmin; killing the family and betrayal.

However the bemukh man is equivalent to having committed all the six sins together. lt is forbidden to face such a cynic. Bhai Gurdas a learned scholar has even gone to the extent saying-if such an impertinent cynic-bemukh is approaching you from one side and a tiger approaching from another side, it is preferred to face the tiger and get killed rather than facing the bemukh. The sikh should never hesitate to get benevolence of the Guru even for

a moment. None is sure of his next breath. The sikh must avoid dying a bemukhs death.

THE MARTYRS

The martyrs of Amritsar sacrificed their lives happily and voluntarily for the sake of cow. They held their religion above everything. They got moral courage from contemplation on Naam and recitation of Gurbani. They followed the tenets of belief religiously.

Mr. Golwalkar of Rashtrya Sangh has sought our cooperation for the cause of cow protection. Not only Punjab even the country prides in the martyrdom of Namdharis for cow. They followed their religion and the commands of their Guru faithfully. Now a days we want the religion also to be of our own will. Instead of following the tenets of belief, we want these to be modified to our tastes. There should be no compulsion for getting up early, taking bath and reciting Gurbani. There should be no restriction on our eating habits. People want freedom-to do anything-eat anything and live in their own style. These demands however are for degrading the people morally and making them irresponsible citizens of the country.

None wants to die under normal circumstances what ever be the cause. Those who sacrificed their lives for a noble cause were highly seasoned and blessed by the satguru. The martyrs of Malerkotla had passed all tests of Satguru Ram Singh ji. Satguru Ram Singh ji was camping at Nangla after the vaisakhi festival of l928 Bikermi ie l97lAD. The group of martyrs of Malerkotla too were camping near by. Another devotee Harnam Singh mounted on horse passed some remarks over the ladies travelling along with him. S. Hira Singh the leader of devouts, pulled Harnam Singh down and thrashed

him. The matter was reported to Satguru Ram Singh ji by subas jointly. Satguru Ram Singh ji lined up all the devouts and started inflicting one cane to each of them. When all had received one cane they requested Satguru ji, "O Lord, the sins of one side only have been washed, kindly wash the sins of other side too." Satguru ji inflicted one cane on the other side too. After this Satguru ji ordered, "they should not be fed by anyone. They should not have access to any ones house and should not show their faces to me." The devouts happily accepted the punishment. In fact they considered themselves to be too blessed. Thereafter Satguru ji hit Heera Singh on the head cracking the skull. Heera Singh tied his turban tightly. None of the devouts bevvailed or siblated even once. Gurbani states--

Kio N mareejai jeearraa N deejai
Jaa sahu bhaeiaa vidaanaa.
P-558
why I haven't died ‘? Why hasn't my life just ended ‘?
My husband lord has become a stranger to me.

The Satguru is frolicsome. He keeps his devotees tested for some future action. Guru Gobind Singh ji was camping at Damdama Sahib. A sikh presented him a gun. Guru ji decided to test it. He asked some one to come forward and face the shot. Dallaw was too proud of his soldiers. He had talked of their bravery to Satguru ji. So Satguruji asked him to bring one of his men to face the shot. None agreed to it. Satguru ji then announced openly and asked any one to come to enable him test the gun. A devotee of Guru ji Bhai Bir Singh came running to face the gun.

Satguru ji told Dalla, that he was unnessarily boasting about his soldiers. See the courage of Guru's devotee, who is ready to sacrifice his life just on one call of the Guru.

Same was the conditon of devouts, they had no hesitation

to sacrifice their lives for a noble cause. The devouts did not eat anything and obeyed the orders of Satguru Ram Singh ji fully. Satguru Ram Singh ji also could not eat anything all these days. S. Gurdit Singh of Kartargarh hosted langar for Sadh Sangat. He requested Satguru Ram Singh ji to allow the devouts also to be served with food. The request was granted when gurdit singh conveyed the orders of Sat guru Ram Singh ji to the devouts and requested them to eat food, they expressed their inability to do so till they got the orders from Satguru ji directly.

The devouts ultimately ate only after listening directly from Satguru ji. On the other hand Satguru ji also did not eat anything all these days. When some one requested him to eat he refused to do so on the pretext of aching throat. Satguru Ram Singh ji took food only after the devouts had been fed.

The relation between the Guru and the devotee is unique. Satguru does test the devotees but only to grant them faith of higher level.

Notes

This updesh was delivered by Satguru Partap Singh ji at Bangkok on 24-O6-1953.

In the book of Hukam Namas this is listed at No. 10.

To maintain confedentialiy Satguru Ram Singh ji changed his name to Dial Singh and that of Nanoo Singh as Kirpal Singh.

Joteean--Congregational Singing of hymns.

In the book of Hukam Namas it is listed at No.27.

To understand about forty years of Aurangzeb, refer to updesh 2, under the heading two to three. Aurangzeb having vowed to exterminate Hindus and spread only Muslim cult all over, had resorted to untoled opression against the Hindus. Guru Gobind Singh ji therefore incarnated forty years hence, thus reducing the tenure of Aurangzeb by forty years.

In the book of Hukam Namas it is listed at No.4.

Kind rememberances

A devotee gursikh of village Lallan. He was a spiritually enlightened soul.

Dalla - A rich devotee of Guru Gobind Singh ji; who had employed some soldiers also He was proud of the bravery of his soldiers. Guru Gobind Singh ji desired to test their bravery. So he asked Dalla to depute one of his soldiers to face his gun shot. However none came forward. Guru ji then made an open call to His disciples and Bir Singh offered himself gladly.

Updesh-19

Satguru Partap Singh ji Started this updesh
with the recitation offollowing Hukam Nama

Hukam Nama Satguru Flam Singh ji[2]

One universal creator God,
By the grace of True guru.

From Dial Singh and Kirpal Singh to the most praise worthy Sadh Sangat, accept our Waheguru ji ki Fateh. All the ladies may accept our Ram Sat. We are comfortable here and pray to the Primordial Lord for your well being.

Khalsa ji, the only agony is the separation from Sadh Sangat. This can only be redressed by Guru ji. It would certainely be obliterated when he will'd it to be so. I have received the news of the well being of the Sadh Sangat_ I have received all your letters and articles ie money, clothes, two tumblers and a bird3_ I was delighted to know about the well being of the Sangat. I have fully understood whatever you wrote. I have understood the names and villages of all of you. However I am not addressing each one of you by name and village as it would need too much paper and time, and cost me the time for contemplation, I being the only scribe.

I know that the Sangat too is highly agonised by the separation. Khalsa ji,

contemplate on Naam and recite Gurbani with full faith. Perform as many bhogf ceremonies of Granth Sahib ji as possible in the morning. With this what to talk of one all inflications would be redressed. Believe this to be true. Gurbani has stated- -The Naam is the panacea, the remedy of all ills. The glory of Naam and Bani is great. Both are complementary to each other. Realise the splendour of Naam that with its power thousands of bhog ceremonies of Granth Sahib ji have been performed and thousands of Sikhs are reciting it regularly. The Gurbani pronounces the worth of Naam. Thus both of these are invaluable. None can evaluate these. Guru[5] ji has very kindly blessed the sikhs with these invaluable gifts. So you should all recite these always, even while you are working or moving. He has commanded in Gurbani.

Aagaahaa koo traaghi
pichaa faeri N muhddarrhaa
Naanak sijhi eivaehaa vaar
bahurrhi N hovee janamarrhaa.
P-1096

Look ahead, don't turn your face back wards, 0Nanak, be successful this time and shall not be reincarnated again.

Thus khalsa ji birth and death are the two great agonies for the animate beings. In no other birth, except the

human, the Naam, charity and bath can be performed. Gurbani states thus--

Aithhai naavahu bhuliaa firi hathu khhhaaoo N paae.
jonee sabhi bhavaaeeani bistaa maahi samaae.
P-994

One who forgets the name in this world, shall not find any place of rest anywhere. He shall wander in all sorts of reincarnations and rot away in manure.

Gurbani has stated the excellence of the Lord's Naam as--

Jithhai milhi vadiaaeeaa sad khuseeaa sad chaao.
Tin mukhi tikae nikalehi jin mani sachaa naao. b
P-16

There, where greatness, eternal peace and everlasting joy are bestowed, the faces of those whose minds are attuned to the true name are anointed with the mark of grace.

The greatness of Naam is uncountable. So I am repeatedly writing to Sadh Sangat to wake up in the early hours and take bath. Guru ji has commanded that anyone who wakes up in the third watch of night ie. four hours before sunrise, takes full bath including hair wash, then contemplates on Naam and recites Gurbani earns

benefection equivalant to doling 1% maund6 pearls. As the bath is delayed, the benefection too keeps reducing to gold--silver--copper--food stuff--milk and water. Then bath after the dawn of the day does not earn any benefection as it is only a body wash. This glory of Naam has been pronounced by the Dasam Patshah. So please wake up as early in the morning as possible.

Khalsa ji perform as many bhogs of Granth Sahib ji as you can. The recitation may either be completed by you personally or by some one else. Keep the bhog ceremony free from any ostentations. It should be simple and according to your capacity. If it is not possible by one man then more persons can join together. The quantity of parshad should be according to your capacity.

One of the sikhs has expressed difficulty in memorising Gurbani. Guru ji (Gobind Singh ji) had ordered for learning gurmukhi script. Une sikh pleaded his inability to do so as he was illiterate. Guru ji asked him to dump a stone daily at a place. The sikh followed the instructions and started throwing one stone daily. In due course there was a heap of stones. Guru ji advised the sikh that like the heap of stones if he starts

learning one word daily, he would learn to read. The sikh then learnt reading. Thus khalsa ji if you memorise a line or two of Gurbani daily, then over a period you would have memorised a lot of Gurbani. Believe this to be true.

So the young and old, the ladies and gents all must memorise Gurbani. All the comforts would be available to those who would contemplate on Naam and read Gurbani. He would have no dearth of food stuff and keep a good health also. The Guru would succour him in all respects. Believe this. A human being without Naam (Gurmanter) is like a dog, pig, ass and snake. This is why l write again and again for memorising Gurbani. Before starting to write anything, l pray to Guru Sahib with folded hands, "Guru Sahib, bless me to write what ever pleases you". So I write only that, which the Guru blesses me to write. My intellect is too base. Had l been intelligent l would not have been in the custody of the wicked. Khalsa ji watch the spectacle of the primeval Lord. Let us wait and watch the will of the Lord.

With the grace of Guru ji I have learnt the substance of Sakhis7, written in various granths much more deeply after coming here. Earlier the required

attention towards these sakhis was not paid because we were not under any duress. There was no hindrance in contemplation of Naam, there was no dearth of eatables and clothes and we enjoyed fully the blessings of the Guru. Now when I was subjected to distress, I started looking for the premonitions of Guru ji. The Doctor is searched for only in distress. None bothers for him in peaceful days. Now when the sufferings have surrounded me the truth of premonitions has been reahsed.

The meanings are understood only by the grace of the Guru. Earlier we used to ponder as to why all the sikhs and saints are against us. This also is as per the following premonition of Guru ji--

Giaanee dhhiaanee gunnee dhhanaad.
Naam japat ghar ghar main aadh.

The sages, scholars, meditators and wealthy people would wrangle with those who contemplate on Naam. So they did it to maximum extent. These people appear to have been cursed at some time. They too are helpless. All these have been too slanderous in utterring any thing they liked. Khalsa ji the premonitions of sakhis are true. It is stated--

Eihee neet kartae sati saati.

Seven plus seven means fourteen, then two years there after,

Baras beet jaavai das saat.

ten plus seven means seventeen,
taa main mil ke sabh hoe
baras taeteesa.

All these put together ie fourteen plus seventeen plus two becomes thirty three. Guru ji says that as thirtyfourth year starts then--

Roulee pavai des sabh rulai.

So khalsa ji with the commencement of thirty fourth[8] year, people have started loud protests, unrest and revolutions all over. The rest of the premonitions of kalaghidhar patshah (Guru Gobind Singh ji) would also come out to be prophetic.

There is no need of writting anything further. You can yourself understand these. The sakhis further predict the annihilation of the whites. The process was to start from the Thirty fourth year. All that was prophecied to start from the Thirty fourth year having happened, we were sure that the rest would also happen. Wait for the spectacle of the lord and watch how he enacts it. The Sangat has asked about my return. So khalsa ji I would return at Sanbal Suri ie after the truthfulness is wiped out. The Guru is

limitless. He acts according to his own will. The Sangat has also asked as to where they should spend the days of clamour. You can all jointly discuss and take appropriate decisions for a suitable place to pass time of uproar. However that situation is still far away. It has not yet reached the blaze-point. The fuel and firewood only is being amassed. Khalsa ji rest assured the labour put in for contemplation on Naam, recitation of Gurbani, charity, baths and bhog ceremonies would not go waste. Guru ji has stated that he does not allow even an iota of labour of his devotee wasted. Have full faith on this commitment.

Khalsa ji do not weep and lament by wailing loudly on the death of a close relative. Resort only to char`ty, benefection, bhog ceremonies, serv`ng food to gursikhs and doling out clotI"es as per your capacity. Lamentat`on causes distraction of mind from the lord. It causes agoney to the body and does not yield any result either. It is learnt that the departed soul is also distressed. The mucus and tears fall on the dead body which then prays to the lord that some one else of the family may die so that they stop lamenting him. Thus by lamenting none gets anything. In addition the mind gets distracted from the Lord. Why then resort to such useless

activities.

After contemplation on Naam and recitation of Gurbani, pray to Satguru with a scarf around the neck held folded in both hands. Seek for belief in his tenets, faith and blessings of Naam. Leave the rest to the will of the Lord. We would not be subjected to slanders all the time. The time would pass. We might have committed numerous sins. Guru ji has very kindly wiped all these out by the slanderous acts of the people against us. I beleave this to be like this.

Bhai Naina Singh, Bhagwan Singh and Nidhan Singh read this epistle to all the sangat. Those who would follow the contents of this epistle would be benefitted a lot. Believe it to be true. Khalsa ji I write to you, all that I have personally experienced. My purpose of writing to you is only altruistic. I have passed these days only by the grace of the Guru. Otherwise I had no other refuge. I am here because of some of my wrong deeds. This place is highly impure and debased. Gnly a little bit of contemplation on Naam and refuge under the Guru has saved me from all the agonies.

Saran parai kee raakhtaa naahee sehasaeiaa
He preserves the honour of those who
seek His sanctuary, there is no doubt

about this at all.

This epistle is primarily written for all places. So you read it out to all where ever you go. In case some one comes to you it may be read out to him also. If you want, you can make more copies as well and send to other places. Naina Singh wanted to retain the original as he does not know how to write. So Naina Singh if it is kept by you, then you should go to various places to show this to others. Show this in Amritsar and Lahore also. Please carry it safely. Ensure that it does not get spoiled by sweat of the body.

None should join their[9] service. Anybody who does so would suffer a lot. Guru ji has premontioned a variety of sufferings for them. Rest, as the Guru wills. Anyone who writes me should write legibly and correctly. No head or tail could be made out of some letters. You must honour the costume and appearance of everyone, even if he is a slanderer. You serve everyone humbly and suitably. Everyone would reap the fruits according to his deeds. The slanderer would be punished according to his acts and the faithful benefited according to his act.

The whites have been deluded by the people that the kukas would usurp

their kingdom, the way the Sikhs took
it from the Mughals. These kukas are
the same Sikhs. This unnecessarily
made them to work against us. We
have no intention of grabbing anything.
However we do pity the present day
condition of cow because it has
numerous virtues. There is no vice in
cow. Anyone can analyise this. Guru
ji may kindly pardon me for any mistake
or ommission.

THE DISCOURSE

THE PRIMEVAL LORD

Eak akhand sado praehand
aroop saroop nehee jis mclclheé.
Eesar jeev oupaadh hadee
tuehh naohi advaet sadoohee.
Bandhan mokh N hodh ahodh
v sookham thhool hanae nehi taahee.
Vaahi N ant heant su kewal
mamehi mam ramio nij maahee.

The writer of Satguru Bilas Sant Dhian Singh has started this new chapter with the euologisation of the primeval lord. He states that the lord is indivisible and indestructible. He is vehement and illuminator. He is amorphous and has no natural features. Guru Gobind Singh ji has also stated in Jaap sahib as--

Chakkara chihana aru baran jaat
aru paat nahina jiha.

He who is without mark or sign. He who is without

caste or line.

He is free from all types of bondages, corporal existance and duality. He is beyond the wisdom of human beings. He can neither be termed as the greatest nor extremely subtle. He is limitless, wondorous and the only one. He is however omnipresent and omniscient in the universe.

INCARNATION OF THE LORD

Aisae poneham gur simar sabh sookhan ki khaan.
Poroupkaar daotoor bodh pooran chatur sujaan.

Here the writer praises Guru Arjun Dev ji. He is exhorting people to meditate on Guru Arjan Dev ji who is the benefactor of all the amenities. He is the greatest altruist in the world. In fact as per Bhai Gurdas the saints, the devotees, the guru and the sikhs all appear in the world for altruism only. They all motivate the people to recite the name of the lord. They are not selfish. They do not live to fulfill their own needs. They endeavour to put the people on the path of truthfulness.

Ever since the creation of world, The incarnations of the Lord blessed and elightened a few with the knoweldge of the Primeval Lord. Only those blessed by him regarded him as the creator of the universe and the supreme lord. Such people became his staunch devotees.

The Namdharis in the present time have been blessed this knoweldge by Satguru Ram Singh j i. The propagation of his ideals is not only the job of professional priests and subas but also of all the Namdharis. They must all enlighten their friends and colleagues about the importance of Satguru e.g.--Who can be called the Satguru--What does he do to improve the lot of normal people--How was I enlightened 7 Also the

Satguru can not be won over by wealth and praise; None can defame him; He is beyond all types of praises as well; He enlightens the soul of his devotees. So it is the responsibility of all the Namdharis to propagate the idealogy of Satguru Ram Singh, failing which they would be lacking in their religious responsibility. Bhai Nand Lal has substantiated in his ghazal l9 that, "Behold the time for spring season has come; with spring season has eome the henefeeion Guru Gobind Singh has promised to hless the devotees when he incarntes as a human being."

THE PRESENT MASTER

India was once being ruled by Chaugattas (Mughals) In that era the stamp of their king was valuable and honoured in all orders and deals. The value of paper, gold or anything stamped with official stamp carried an enhaned value.

There after during the rule of Maharaja Ranjit Singh his stamp only carried value. None bothered about the stamp of Mughals. Similarly during the British rule their stamp was honoured. Now after Independance the lndian stam showin an emblem of Ashoka period is the official stamp. Any paper or even a stamp paper bearing this stamp is valued and honoured.

Thus the Mughals, Maharaja Ranjit Singh and the British although ruled over lndia but now their stamp has no value. The stamp of the present ruler only is valid and honoured.

Similarly Ram Chander ji, Krishn ji were incarnations but in previous aeons. Present era is of Guru Nanak Dev ji whose present successor is Satguru Ram Singh ji. He is the present master and only his command would be valid

and beneficient. Until and unless we repose faith in Him. We can not cross the ocean of mundane affairs.

- Paatik paavan jin keeae man tan sabh ruj man

The Satguru blessed the sinners and delivered them from the agonies of body and mind.

SOME MIRACULOUS INCIDENTS

What to talk about the Satguru even the saints blessed by the Satguru were capable of curing the sufferers from various ailments. There was a great spiritual soul Baba Harnam Singh ji. He lived in village Garrhdivala in Hoshiarpur district. One of his disciples Uttam Singh of village Nusa Bhana had developed leprosy. The relatives turned him out of home. He came to Baba Harnam Singh ji and engaged himself in devotional service as directed by Baba ji. I have seen him fully cured of his dangerous disease. One only has to repose full faith in the saint and follow him blindly. All the ailments how so ever serious these might be, get fully cured.

We fully know the story of the queen of Raja Harish Chander. She used to attend the Sadh Sangat at night without the knowledge of the king. Having gone suspicious one night the king followed the queen and brought back one foot of her wooden sandles as a proof. After conclusion of the programme all those gathered, prayed to Satguru ji to save the honour of the queen. To the utter surprise of all the missing wooden sandle was miraculously made available. This was possible due to the firm faith and devotion. Even now a days such miracles are possible, what is required is the devotion and firm faith in the Guru.

Meehan Singh, a disciple of Guru Hari Singh, developed hydrophobia due to the bite of a rabid dog. His parents

brought him to Satguru ji and lied him flat on the ground. Satguru Hari Singh ji stepped over his body with his wooden sandles for a while. When he came down Meehan Singh was fully cured.

Another such an incident took place at village Varna. A boy had developed hydrophobia. Sant Allaha Singh ji reached there along with his group and started singing with a small drum and cymbals. The boy who had been locked in a room heard the sound of kirtan and went mad. The father took hold of him and put him on the floor in the congregation. By the time singing came to end, the boy too had been fully cured.

Thus the saints and Sadh Sangat are capable of removing all the bodily and mental distresses of any one The only essential requirement is the firm faith in the Guru and his bani.

THE SATGURU

Sant Dhian Singh ji states--

Daasan hit bani rachi beerr gmnth sukh saar

Guru Arjan Dev ji has very kindly edited the Granth Sahib ji for the benefit of his devotees. Gurbani is the means of all the comforts. One has only to repose his faith in it. Bhai Gurdas states--

Bayed granth gui" hati hai jisu lagi bhavjal paar outaaraa.
Satgur baajhu N bujheeai jicharu dhamy N prabh outaaraa.
Vaar I/I7
From that knowledge of Vedas which gets man across the world ocean, even the knowledgable people get away. So long as god does not descent on earth in the form of a Trueguru no mystery can

be understood.

Thus all the granths and vedas are the commodities of the shop owned by the Guru. No one can purchase anything from a shop in which the shop keeper is not present. The Gurbani enlightens the devotee about the Guru as under--

Mat ko bharam bhulai sansaar
Gur bin koe N ottaras paar.
P-864
Let no one wander in doubt in the world, without the Guru, No one can cross over.

Gurbani further clarifies as--
Dhhan dhhan pitta dhhan dhhann kul,
Dhhan dhhan jananee jin guroo janeaa maae.
P-310
Blessed blessed is the father, blessed blessed is the family; blessed blessed is the mother; who gave birth to the Guru.

Thus the Guru has a family and parents. Gurbani further states--
Tis gur ko chhaadan bhojan paati pattanbar bahu
bidh sati kar mukh sanchahu tis punn kee fir tott n aavai.
P-l264
Offer the Guru saored Foods, Clothes, Silk and Satin robes of all sorts, know that he is true, the merits of this shall never leave you lacking.

Gurbani councils the devotees to serve such a Guru, who has a form. It states--

Gur kae charan ridhai lai dhhaaro.
P-864
enshrine the Guru's feet within your heart.

Thus the Guru has feet. He walks of his own. Further-
Gur kee moorat man meh dhiaan.
P-864
Meditate on the image of the Guru within your mind.

Also

Kirpa kattaakh avalokan keeno daas kaa dookh bidaarlou
P-683
Gazing upon me with his eye of mercy he has
dispelled the pains of his slave.

Thus the Guru lives in a particular form. He has all the organs of a human being ie feet, form and eyes. Bhai Nand Lall states for Guru Gobind Singh ji that, "We can face not even the side long blink ofthe friends looks. Enough is for us his one glance which grants us a long lyfe."

I do not need anything else than the glance of my beloved Satguru. Bhai Nand Lal ji was a true devotee and fan of Guru Gobind Singh ji to an extent that he said,

"O Guru Gobind Singh ji your face is the mirror io see the primeval lord. The lord can not he seen in any other way."

Sant Sampooran Singh was a high priest of Anandpur Sahib. He had met Satguru Ram Singh ji as well. He used to say that Bhai Nand Lal would not like to remain away from the sight of Guru Gobind Singh ji even for a moment.

He would spend the entire night sighing and crying for His glimpse. He would spend the night like an agnoised devotee separated from his beloved Satguru.

After washing his hair Guru Gobind Singh ji was once basking in the sun. Bhai Nand Lal ji glanced on a trestle falling on the forehead and remarked.

"Both the temporal and heavenly worlds are in the halter of the fairy faced benefector And both the domains are not worth the price of my friend's one hair "
Ghazal-2

Again he is fascinated by the glance of his benefacter and lauds his face as--

"Not only the moon feels shy of confronting your face,
the sun of this world is your slave too"
--Ghazal-8

Gurbani also substantiates the views of Bhai Nand Lal ji as--

Jay sao chandaa ughavhi sooraj chareh hajaar.
Aytay chaanan hodiaa gur bin ghor andhaar.
P-463

If a hundred moons were to rise and a thousand suns appeared. Even with such light, there would still be pitch darkness without the Guru.

All this realisation is attained by special benevolence of the Satguru. Dewan Nand Lal ji goes further to state,

"I am a devotee of transcendental love of Guru Gobind Singh. I do not recognise even the God. I do not recognise any ofthe kings as Guru Gobind Singh is the king ofkings. I only am man of transcendental love of the Guru. I do not know #any one else is king or penarious. Only thing

I know is that he is my lord and I am his devotee. I do not even dwerentiate in my praise or slander"

The state of mind of devotees in transcendental love of the Guru is inexplicable in words. Without this devotion none can attain spiritual heights.

There is always continuous struggle between the head and heart. The people of the world are mostly guided by their wisdom and act accordingly. However the devotees of the Guru do not attach importance to any worldly wisdom. For them the love of their Satguru is everything. They do not need anything except the pleasure of the Guru. So they discard all their worldly belongings and relationships. i

Thus Bhai Nand Lal ji had attained high spiritual status with his firm faith in Guru Gobind Singh ji.

NEW CONSTRUCTIONS

Sant Dhian Singh ji the writer of 'Satguru Bilas' now starts narrating the katha of Satguru Ram Singh ji. He states--

Sarota sunneeae haet kar aagae nirmal gaath.
Mandir Bhaini jiv mchae srigur deena naath.

I now describe the new construction activities envisaged by Satguru Ram Singh ji in Sri Bhaini Sahib.

Maalak Bhaini ko hum sukhoo tis ko naao.
Gurdware sangati barree thhorree kuchh ku so thaao.

The land of Bhaini Sahib was then shared by three owners. One part was owned by Nambardar (Village headman) a Brahmin; the second one by the Nambardar Ghumanda and the third one by Nambardar Sukhoo. The number of devotees to Bhaini Sahib was continuously on

the increase. There was however acute shortage of space. Satguru Ram Singh ji desired to acquire more land from the village. So he started making bricks alongwith Guru Hari Singh ji. Hamira, the father of headman Ghumanda objected to any construction to be undertaken in the village. Satguru ji got annoyed, threw two bricks in the village pond and cursed him that he would rot and his body dissolve like those bricks. Hamira later went to Mansa Devi, developed syphilis and died.

Satguru Ram Singh ji then shifted to Raneea and engaged himself in farming. Afterwards Lehna Singh grandfather of Lal Singh driver along with farmers Khema and Bung approached Satguru ji to shift to Bhaini Sahib. Satguru ji acceded to their request and asked Lehna Singh if he would stick to his commitment. He said, "My Lord, I request for your blessings. I have three plots, you can select any of these."

The place where the Ram Mandir and the Langar exist was donated by Lehna Singh. However with the increase of devotees and the animals, a place was required for the constructon of a stable. In the village a piece of land was lying vacant. It was a common land, not owned by any individual, but under the control of head man Sukhoo. The narration further continues as--

Eak divas Sukhoo aeio satgur bhaakheio taahi.
Dehu dhharnee langar banai asav tabaela jaahi.

One day Sukhoo came to Satguru ji who asked him to give some land for constructing a stable for animals and a room for the community kitchen.

Ann Khaahi nar sainkarrae gaadee oont tumng.
Aaavehingae eeha chalae bhoomee thhorree tang

Hundereds of devotees are already eating food in the

langar and many more would add up shortly. Space is also required for parking the carts and for lodging camels and horses. We are however short of space. So you help us in giving some land where this construction could be undertaken.

Bola Sukhoo hans har sunn hhai raameia haat.
Pairan apar chala jaahu toon hadhee ko taat.

Sukhoo replied rudely, "O Bhai Rameia, you are the son of carpenter and be self contained."

Langar ghhorrae hail kahan dhhain gaadeean bhoolc
Ko din ko eih chaar har hhee ho jaasan door

--'What to talk of Langar, horses, oxes, cows and carts, even these few persons around you would desert you and go away.'

Main bhoomee heh daevanee saachee saachee haat.
Eis peechhai larr marat hain chacha hhateeja hharaal.

--'You note the truth that I would not part with land at all. The farmers do not mind even killing their nearest relations like uncle, nephew, son or father for the sake of land.'

Triaa Dhhartee ko maangehee siaannae nar kahan daet.
Dhaadhha hhaave khoh lavae praan nikaasae khet.

--'Sagacious persons never part with wife and land. The mighty one might snatch or even kill to grab these.'

Bolae gur muskaae har bhai Sukhoo maan.
Deh khashi sang nahee gal" dhaadhhae hatai praan.

Satguru ji smiled and asked Sukhoo to agree to the proposal, otherwise the Satguru is all powerful and takes away even the life.

Eiha Akaal kaa panth hai kahee N hovai door
Kaetee jhakh jhakh eino sang hut marai hoe dhhhoo1

This cult is the creation of the Primeval lord. Many would exhaust all efforts to eradicate it and fail.

Satguru Ram Singh ji used to remark, "the foundation of the Namdhari cult is in the nether world. The entire world may struggle to eradicate it and to its dismay ultimately fail."

The British wanted to exterminate this cult and remarked that Aurangzeb was a foolish king. Had he arrested Guru Gobind Singh, this problem would have been over there itself. Who can count the mysteries of the Primeval Lord. When He incarnates He acts according to His own will. None can match Him.

Jai kara sunn einoh kaa sabh har hai jai kaar
Vaadee hoe jo moorr jan eit out hosee' khavaar

The slogan of Namdhari cult would be heard and honoured in the world. The stupid opponents who quarrel with this cult would ultimately be humiliated.

Sukhoo aakhae chap hhaee faer na haha eih haat.
Mai dhharti nehee daevanee poorah ravi astaati.

Sukhoo said, "keep quite and don't repeat it. I would not part with my land even if the sun sets in the east."

Guru Ram Singh pun kehaa jo prahh hhaanaa hoe.
Apae daevaigaa tadon samaa nikiti hai soe.

Satguru Ram Singh ji replied, "Ok bhai, what ever be the will of the lord. The time is not far off when you

would yourself give land."

Maanee Sukhoo naahin kehee.
kachhak ross man keeiaa sahee.

Sukhoo did not agree to part with land. He felt unhappy at heart on all that transpired between him and Satguru ji and left.

Amar jaamee khael rachaaiya.
Sur nar asar Njaae mitaaiya.

The omniscient Satguru enacted a sham, which can not be disobeyed by the gods, satans and even men.

Eak Divas gaeio hahar khet.
Daekhen hit kar hoe sachei.

One day Sukhoo went to the fields to answer the call of nature.

Pakarr shaheedan keenee maan
Oochee rovai karai pakaalc

Shaheed Singhs the invisible army of martyrs started thrashing Sukhoo. He cried loudly, "l am dying. Please help me and save me."

Drishi N parai maaraiaa koee.
Mai maariyo keh girieo soee.

None of the thrashers was visible. Sukhoo cried and fell down.

Aaeae nikeiee khetan vaalae
Daekha parraa hisadh bihaalae.

People from nearby fields came to help and saw Sukhoo lying unconscious.

Deesai nehee shaheed alope.
Chottan daag lagae hadh kope.

Martyers departed. No one was seen at site. However the signs of injury and bruises were clear on the body of Sukhoo.

Bolae nehee N ko iiss hosh.
Manjee par chuck liaae oss.

Being unconscious Sukhoo did not utter a word. So the people put him on a cot and brought home.

Sukhoo maat daekheio jahai.
Ochai sur radar hhee tahai.

When Sukhoo's mother saw her son, she started weeping loudly.

Sut kae mukh se jhaarrat dhhoorr
Hae sur maera jeevan koorr

She wiped dust from his face and lamented, "O my son! without you my life too is useless",

Bol mukho eik vaar laan puiiar
Rehee balaae N daevae uttan

She tried her best to make his son utter something, but failed.

Thhee ous ko eih haat maloom.
Ram Singh maangee kichha hhoom.

She knew that Satguru Ram Singh ji had asked him to spare some land.

Oah hai Sant roop partaapee.
Kehieo teh devai dhar aapee.

He is a powerful saintly figure. He had forewarne Sukhoo that he would himself give the required land.

GREATNESS OF SATGURU

The Sukhoo's mother regards Satguru Ram Singh ji as a saint. The greatness of Satguru is like the Vastness of the universe. In the sky numerous birds, right from a mosquito to eagle fly, even the scientists fly in aircrafts but none can really evaluate the vastness of the sky. Similar is the status of spiritually enlightened souls and the Satguru. They can be known a little bit with faith and intense emotions of the devotee.

Satguru Ram Singh ji once said to Harnam Singh ji chhooteeae, "H any one recognised me as a friend then I would bless his family with friendship; Any one who recognised me as a thief] would pay him hack in the same coin; Any one who recognised me as a saint I would bless his family with sainthood,° Anyone who recognised me as Guru, he would cross the ocean of mundane--I am, however the primeval lord."

Thus every one in the world regards Satguru differently, hence the reward to each one of them too is different.

The people of the world are so much engrossed in their daily affairs that at occasions they do not bother about the advise or warning of the Primeval Lord. The result is that they continue to rot in wasteful activities. You have experienced this at the time of partition of the country. All the Namdharis who honoured the order of the Guru and shifted from west Punjab had to listen to all sorts of taunts from others. They were regarded cowards. People could realise the truth of the Guru's order when they too had to flee from their homes and face humilation of their ladies.

The Satguru is omniscient. He knows all that is going to happen in the future. Satguru Ram Singh ji ordered in one of his Hukam Namas from Rangoon, "Please reduce

your ploughs from two to one and increase the time of contemplation on Naarn and recitation of Gurbani because the vanity and anger have been let loose to act."

Such an order can be passed only by Satguru. It is therefore religious duty of each one of the devotees to follow the orders fully. Our state however is so different that our worldly routine keeps on increasing so much that many Namdharis do not come to the congregation even when I am here. Let us look at ourselves. Have we followed the orders of Satguru ji ‘? Have we reduced our worldly activities ‘? Do we devote more time for contemplation on Naam and recitation of Gurbani ?

I am now addressing all of you in Sadh Sangat, to follow the dictates of the Satguru. I do not mean that you should stop your business. Continue your business but do not indulge in it so much that you do not get any time for your religious activities. These must be attached special importance. You must always pray to Satguru and seek his blessings to enable you to follow his commandments fully.

Thus you would earn reward from Satguru according to your intense emotional attachment and firm faith.

When Guru Angad Dev ji started compiling the Janam Sakhi of Guru Nanak Dev j i, then Bhai Bala one day asked him, "Guru ji, I have spent my entire life in the service of Guru Nanak Dev ji. I have never disobeyed him however he bestowed guruship upon you."

Guru Angad Dev ji said, "How did you regard Guru Nanak Dev ji ?"

Bhai Bala, "I regarded him as a perfect saint."

Guru Angad Dev ji, "you regarded him as perfect saint

so he has made you a perfect saint. However I regarded him as the primeval lord, so he has made me Guru

Gurbani also substantiates this as--
Jaehaa satgur kar jaaniaa taeho jaehaa sukh h
Eaehu sehasaa moolae naahee bhaao laaeae jan k
As one knows the Trueguru so is the peace obtained.
There is no doubt at all about this but those who love him are very rare

Thus the satguru is too great to be comprehended byj ordinary human beings.

REAL JEWELLER

How different people regard even the most valuable article differently, I would like to narrate a story to clarify this point. There was a jeweller who purchased a gem for forty thousand rupees and concealed it in a pillar in his house. Having gone old he advised all at home that this gem should be kept as a safe deposit. It should be used only when all other means have failed. He ultimately died.

By and by the family suffered acute shortage of funds, so the mother asked his son to take the gem to his uncle and ask him to help them. The uncle too was a jeweller. He saw the jewel and found it to be fake. Instead of telling the truth to the nephew, he asked him to take back the jewel, and work with him in the shop. He as well gave him some money to carry on for the time being. Over a period the boy also became expert in the knowledge of gems. The uncle then asked the boy to bring the jewel. The boy who had then acquired full knowledge checked the gem and found it to be unreal. So he told

his uncle that his father had wrongly regarded the gem to be real.

The uncle then clarified that he knew the gem to be fake. So he had asked him to work in his shop. Thus one has to acquire the required expertise to judge the truth. Gurbani substantiates as--

Naanak sae aakheeaan bian jinee disando maa piree.
P-577
C) Nanak, those eyes are different which behold my husband lord.

THE NARRATION CONTINUES

Thus the mother of Sukhoo had realised that the cause of suffering of his son was his disobeying Satguru ji.

Maraa sul tiss kehee na maanee.
Ab hoeio machhee bin paanee.

My son did not obey Satguru ji, so now he is throbbing like a fish out of water.

Maangee thhoree deenee naahee.
Paaieo eitaa dukh ein taahee.

Satguru ji had asked for a small peace of land which he refused to part with. He is now suffering for his guilt.

Siaanee thhee tin samajhee baat.
Bhoomee kaam kahaan bin mat.

She was intelligent to have analysed the whole matter and said to herself, "of what use is the land without the son."

Eik putar eihae greh marae.

Yaa bin praan nassai bin daeme.

He being my only son even I would not survive without him.

Yau praerak taako chitvaaee.
Rodat suit kee manch outhhaaee.

Thus under the inspiration of Satguru ji; and weeping bitterly she carried the cot on which Sukhoo was lying unconscious.

Guru Ram Singh ke grehi aaee.
Oochee dhhun rotee billaaee.

She reached the gate of Satguru Ram Singh ji and cried loudly,

Antar jaamee sabh gati jaanee.
Aad granth kee parratae baani.

The omniscient Satguru who knew the inner desires of everyone and all that had happened with Sukhoo, was then reading the Bani of Granth Sahib ji.

Muskaanae tiss disaa bilokaa.
Sukhoo maat kehaee seh sokaa.

Satguru Ram Singh ji saw and smiled at Sul<hoo's mother who was crying loudly.

Vae-Raamieaa put jeevai maeraa.
Lai bhoomee jaetaa jee taema.

Sukhoo's mother too addressed Satguru ji as Raamieaa, and requested for revival of her son. She also promised him as much land as he needed.

We too have no objection in calling Satguru ji with half name only as her intentions were pure. A similar

incident took place at Anandpur Sahib. A lady came to Guru Gobind Singh ji and addressed him as, "You are poor and I am merciful; you are orphan and I am the lord," She did not know the meanings of what she uttered, but it was all in innocence.

Bolae prabh parmaesar bhaauna.
Lakhae soe jo hoe siaaunaa.

Satguru ji said, it was the will of the Lord. All happens according to his set programme. Gnly the wise and the blessed one's realise. It is difficult to live to the will of Lord. Gurbani states--

Bhaanae vich ko viralaa aaeiaa.
P-1063
How rare are those who walk in harmoney with the Lord's will

Also,
Taeraa bhaanaa toohai manaaehi
jis no hoi daeiaalaa.
P-747
He alone obeys your will, O Lord, unto whom you are mererful.

Thus only those upon whome the Lord is merciful can live to the will of the Lord.

Thhorae din jeevan ke kaaran.
Mai maeree kar chukai bhaar na.

The life is short. None should unnecessarily be selfish and feel proud of his holdings.

Chhode dhamt ko taetae gaeae.
Sindh jino mth gailan bhaeae.

Even the mighty kings, with the wheels of whose chariots the seven seas got created, had left the world

empty handed. There had been numerous mighty kings, who had very long lives; they could defeat any of their enemies. Each one of them had been annihilated by time. Now they can only be read about in the books.

Gur parmaesar aagieaa maan.
Eehan roj kichhu keejai bhaan.

So all should live as per the orders of the lord.Only such persons spend their life usefully who abide by the will of the Lord.

Sat sangat ko mela rachai
Samn parae so janam te bachai.

Every one must keep company of sincere persons and take refuge under the Satguru. He would then be saved from the clutches of the demon of death. He should regard this world as false. Death is the eternal truth. Gurbani defines Sat Sangat as--

Sat Sangat kaisee jaaneeai
Jithai ayko naam vakhaaneeal
P-72
How is the society of the saints to be known ? There, the name of the one lord is chanted.

So the Satguru desires his devotees to abstain from vices and live in the company of saints. Human beings are the religious souls. They are like geese who eat pearls and not rubbish. They must control their mind from straying and get allured by the glamour.

Bolee ro kar Sukhoo maaee.
Lai dhartee jaetee man bhaaee.

Sukhoo's mother cried and said, "You can take as much land as you need."

Toon maalik eis saaree dhharnee.
Main deenan diggee tohi sarnee.

Satguru ji blessed Sukhoo's mother who recognised his greatness and pleaded that she was under his refuge as he was the real owner of all the land.

Doobat nadee maahi bin tarnee.
Tai bin bipat kahaan kiss harnee.

I am drowning in the rivulet without a boat. There is none in the world who can redress my sufferings, 0 the Lord, Satguru Ram Singh!

Toon pooma saaeen do piaaraa.
Ji bhaavai kar paar outaaraa.

You are the perfect one and blessed by the Lord. You do what ever you like, please bless me.

Bakhash laihu eis thhee bhul hoee.
Tudh baajho ab thhaao N koee.

Kindly parden the omission of Sukhoo. There is no other place where l can seek benevolence. It is only the Satguru who pardons any one even with millions of sins provided one seeks his pardon in all humility. In fact the Satguru incarnates only to pardon the sinners.

Main Nirmaanan da toon maan.
Paan bandh eiv keen bakhaan.

"You are the pride of this humble women" she pleaded thus with folded hands--

Maema sur outhhai eik vaeree.
Davae bhoomi binaa hee daeree.

'Kindly revive my son once; He would then offer as much land as you need, without delay.'

Lai kar taema Raajee Naamaa.
Taan jaa kar ghar karae araamaa.

'He would rest at home only with your consent.'

Eaetee binai sunnee bahu deen.
Tau outhhae Satgur parbeen.

The omniscient Satguru Ram Singh ji listened to the prayer of the extremely humble mother of Sukhoo and got up to grant her request.

Sri granth thhae parretae baanee.
Paas mkhaaiyaa garrhwa paanee.

Satguru ji was then reading the Bani of Granth Sahib ji. An iron pot filled with water was also kept there.

The Guru's orders are such that a pot of water must be kept where the Naam is contemplated or Gurbani read. Namdharis are not allowed to even piss without water to wash. Gurbani also has stated--

Moot paleetee kapar hoe.
Day saaboon laeeai oh hoe.
P-5

When the clothes are soild and stained by urine, soap can wash them clean.

In case the water is not used, some of the urine soils the clothes. This was essential to maintain the sanctity of body. However now a days with western culture people do not use water and piss while standing. With the result the lavation of hands and the lower portion of body is done by splashes of urine only. This is however forbidden in the code of conduct for sikhs. .

So ja! Kiss ke mukh mai paaeo.
Tat chhin outhhaa mano Supnaaieo.

Satguru jipoured some water in the mouth of Sukhoo from his water pot. Sukhoo instantaneously got up as if he had awaken from sleep.

Oothhat hee gur ke pag laagaa.

Sukhoo Raam bhaeio vadh bhaagaa.

Sukhoo got up and bowed at the feet of Satguru ji. He was very fortunate to have placed his head on the feet of Satguru ji. Gurbani substantiates this as--

So sees bhalaa pavitre hai maeree jindeirreeae
Jo jaae lagai gur pairae raam.
P-540
Sublime, pure and pious is that head, O my soul,
which falls at the guru's feet.

Karee binai dhartee ab leejai.
Eichhaa jaetee titee bhaneejai.

Sukhoo said, "Please take as much land as you need."

Kam daag jaan koeae nishaanee.
Kaar chalai jaa mae man bhaanee.

Sukhoo pleaded, "you can demareate the land which could serve your purpose."

Keelae nij kar se tab gharae.
Beech bhoom gadvaavan karae.

Satguru ji made wooden pegs with his own hands and fixed around the required land.

Eaeto langar eaeto tabaelaa
Bannae hamaaro sehaj suhaelaa

Satguru ji earmarked space for langar and stable. All this would be easily built in that much area.

Sat bachan Sukhoo ji bhaakhaa.
Toon dhadhhaa main kharaa paraakhaa.

Sukhoo said, "All right, I have tested and found that you are very powerful."

None can be more powerful than the Primeval Lord. He fought with demons Madh and Kaitab for five thousand years and defeated them. To kill Harnakhash he appeared in the form of a clawed-lion and killed him. The lord enacts a sham and enjoys it too.

Main jeevat mv vaak N faeron.
Seva karon rahon sam chaero.

Sukhoo continued to plead, "So long as I am alive, I would not disobey you and would live like your disciples."

Tav gati mai jaanee neh moorae.
Saach bachan tudh Sunder roorae.

Sukhoo continued, "0 the lord, I did not know your mystery, your utterances are extremely soothing and truthful."

Taeree gat mit lakhee N jaahee.
Khimo bhoo] binatee eim pmahee.

"None can know your mystery. You kindly pardon me."

Sri gur kehaa hukam kartaama.
Eis bidh thhaa jiv vartaeio saama.

Satguru ji replied, all that has happened was destined according to the will of the lord.

The sham of the Satguru and his saints can not be known by anyone. Sant Ganda Singh" ji narrated to me an incidence from the life of Sant Kesar Singh ji of Chawinda. Sant Kesar Singh ji had spread his washed sheet to dry. Suddenely he burst into laughter. Ganda Singh then asked sant ji the cause of his unusual laugh. He replied, "Ay dog would come andurinate on the sheet."

Ganda Singh sought his permission to shift the sheet some where else. Sant ji forbade him to do so as it would then be interference in the will of the Lord. Such acts are possible with those who always remain mentally intuned to Satguru ji and do not look towards anyone else.

Sunder mandir teh chinvaaeae.
Aap kataa makhee samudaaeae.

Satguru ji built elegant buildings according to his own wish and plans. t

Shabad sunaavat nit prati kaan.
Banai sainkarme singh mahaan.

Satguru ji daily blessed people with Gurmantar with the result that hundreds of true singhs added up daily.

Karee yau tiaaree guru mohan murari .
Rachae dhhaam hit dhhaaree kar sunder bieot hai.

Satguru ji constructed new rooms with proper planning and design.

Karee daeg jaaree paas koop seer baaree,
Chhakae achae nar naaree bhookh piaas saaree khot hai.

Satguru ji inaugurated eternal feastll in langar. He built a well also in the kitchen to supply cold water. The Satguru fully satisfied the appetite of those who ate from the langar.

Sabad adhaaree parlok bhee savaaree,
Chhotae kaan jam jaaree Namdhari panth pore hai

With the power of Naam Satguru ji promised relief to the devotees even in the next world. Namdhari cult was the piouse ship on which the devotees boarded to cross over without fearing the demon of death. Satguru Ram Singh ji had catagorically stated, "l would not let even

one blessed by Naam to rot in hell and pass through the cycle of eighty four lakh births."

Bandanaa hamaarae karee nainan kinaaree,
Aisa milaa vaid kaarae baajh ous saaree rot! hai.

The writer Sant Dhian Singh ji states, "l have met an effectual doctor who has treated my disease fully. Without such a doctor the world is crying for a soothing treatment."

Karai jo deedaaree Bhaini Sahib majhaaree
Laaeae ammisar taaree tan man mail dhhot hai.

Any one who visits Bhaini Sahib and gets blessed by the holy glimpse of Satguru ji, takes bath in the tank full of nector finds all his sins washed away.

The development of Sri Bhaini Sahib continued to meet the requirement of growing strength of devotees. While concluding this chapter, the writer, Sant Dhian Singh ji wrote the following couplet in praise of Satguru Ram Singh ji.

Raam kehat chit thhitt hoe singh kehat bhai haan.
Taantae mit nit mani Japu Ram Singh bhagwaan.

Utterance of Ram improves the concentration of mind and makes it stable. Also the utterance of Singh abolishes all fears. 0 my mind! You should daily contemplateon the name of Satguru Ram Singh, the supreme.

SATGURU RAM SINGH JI

Guru Gobind Singh ji made the following prophecy about his twelveth incarnation.

Duadas purakh hai aadi sae sabhhan kai sirmaun
Sakati anantee aaie hai audi eehai nehee aulc

My twelveth incarnation would be the superior most. He would appear with eternal powers. He is the

begining and origin of all. Gurbani has also substantiated that-

Soleh kalaa sampooran faliaa.
Anant kalaa hoe thhaakur charriaa.
T P-lO81
The sixteen powers, absolute perfection and fruitful rewards are obtained, when the lord and master of inifinite power is revealed.

Satguru Ram Singh ji rejuvenated sikhism, which had discarded the tenets of belief and the code of conduct had fallen to an utterly low level. Satguru ji started a crusade against the rulers and created Sant Khalsa who lived a highly pious and simple life. Not only the martyrs who would not hesitate to sacrifice their lives for the cow and the country were created numerous spiritually enlightened personalities also came into being. Satguru Ram Singh ji in fact fulfilled all the prophesis of Guru Gobind Singh ji for the twelveth incarnation.

Satguru Ram Singh ji once stated that he was called by the Primeval Lord in his court. When he went all the previous Gurus too were sitting there. The primeval lord gave a special seat to Satguru Ram Singh ji to sit upon. Satguru ji first hesitated a bit, but on insistance of the Lord he had to sit there.

The Lord expressed his pleasure on Satguru ji and asked him to seek anything from Him. Satguru ji humbly pleaded that he is not short of anything and enjoying his blessings. On further insistance, Satguru ji said, "0 Lord

U" you are so gracious then grant your lasting benevolation on the entire universe. All the vegetation, stones, animals and birds should recite your name."

Primeval lord happily remarked. "None had ever sought this earlier."

Satguru is the well-wisher of all in the universe, so he, could alone seek such a boon.

He incarnates only to bless the people and put them on the path of truthfulness. He exonorates even the greatest sinner for his millions of sin.

He blesses some to recognise him as a divine figure. However others keep regarding him as an ordinary human being. Guru Nanak did bless his sister and many others about himself. However the parents continued to regard him as just their son. None can know Him without his specific benevolence.

DIVINE KNOWLEDGE

The worldly wise people are proud of their academic knowledge and university degrees. Spiritualism however is a far superior knowledge not taught in any of the universities. There is always a vast gap in the knowledge of the two. Even while interpreting Gurbani there are many subtleties. The worldly wise pronounce and interpret some words and phrases in one way and the spiritually enlightened in an other way. Just consider the following Gurbani-

Gayo dukh door barakhan ko
Su guru mukh daekh garoo sukh paayo.
P-1400

Normally the scholars interpret it as under--

'Gazing upon the face of the Guru the pangs of so many years have been taken away and I find peace.' Here the word to be noted is barakhan. Actually it is to be pronounced as bar--akhan, meaning enlightening the wit to differentiate between the divine knowledge and renunciation. In case it is pronounced barakhan--it would mean year. This is the difference in pronunciation. The real meaning would therefore be internal pangs of mind and soul were removed; the wit to analyse, understading the divine knowledge and renunciation got enlightened by a glance 'of the Guru, thus granting peace to the devotee.

This type of knowledge can be obtained from spiritually enlightened souls and sadh sangat only. Thus in the pursuit of divinty and spiritualism the worldly knowledge proves futile.

I am reminded of an incident during the period of Satguru Hari Singh ji. A Pandit was very proud of his vedic knowledge He planned to discuss spiritualism with Satguru ji, so he came there with a heavy bundle of granths. Satguru ji directed him to go to Sant jioon Singh. He was then in conversation with a group of spiritually enlightened souls. They were all sittting in a room on rice husk. They honoured Pandit ji and requested him to sit on the straw. Sant Jioon Singh just put him one question--Pandit ji are you ignorant or highly learned. Pandit ji got satisfied, packed up his books and left.

People were astonished to note all this. The pith of the question was that if the Pandit was learned then he did not need any discussion; also if he is ignorant then he did not have the ability to understand anything. Gurbani states this fact as under--

Saasat simirat baed chaar mukhagar bicherae.
Tapae tapeesar jogeeaa teerath gavan karae.
Khat karamaa tae dugunae pooja karata naae
Rang N lagee paarbraham taa sarpar narkae jaae.
P-70
People may recite by heart the shastras, the simiratees and the four vedas, they may be ascetics, great self disciplined Yogis, they may visit sacred shrines of pilgrimage and perform not only six worship services rituals but even double of that. Performing worship services and rituals bathing, even so if they have not embraced love of the supreme lord God, they shall surely go to hell.

Thus the pure academic knowledge and the religious rituals are of no use without the love of the supreme Lord God

Notes
This updesh was delivered by Satguru Partap Singh ji at Bangkok on 25-06-1953.

In the book of Hukam Namas, this is listed at S.No.3. A j

This was a sparrow of silver. Satguru ji broke it and back for langar at Sri Bhaini Sahib.

Concluding ceremony of simple recitation of Granth Sahib ji from begining to end.

Guru ji mean Guru Gobind Singh ji. =

1 1/4 mand is 80 Kgs.

Sakhis--stories, premonitions.

In the begining of the 34th year ie 1934 Bikarmi corresponding to 187 7 AD, the disturbance in the world (Russian and turkish war) had commenced. This created tension amongst neightouring countries and the English even.

Government service.

Sant Ganda Singh a close devotee of Sant Kesar Singh ji was appointed Suba of Delhi in 1975 AD, by Satguru Jagjeet Singh ji He left for his heavenly abode on 20th June 1989.

Sada Barat--The eternal feast was inaugurated at Sri Bhaini Sahib by Satguru Ram Singh ji in 1861 AD.

Updesh-20

Dandaut bandhan anik kaar sarah kalaa sammth.
Dolan ray makho pambhoo naanak day kar hath.
I bow down and fall to the ground in humble adoration countless times, to the all powerful lord, who possesses all powers. Please protect me and save me from wandering. O God, reach out and give Naanak your hand.

Jaahee kul ray pargat hoey taahee kul ko Naam.
Pun dwadas gurind ko mayree hai pariaam.
I first salute the family in which the twelveth incarnation would appear and then I salute the twelveth master

The Hukamnama which follows here was sent by Satguru Ram Singh ji for the priests in 1938 Bikarmi ie 1881 AD. From Deep mala of 1919 Bikarmi ie 1862 AD, the priests had started raising their voice against Namdharis. They wrote to all the sacred thrones and gurdwaras that the Namdharis recite a Muslim kalam, hence they are not sikhs. The whites always wanted to create division in communities, so they succeded in their attempt here as well.

Satguru Ram Singh ji kept quiet and did not react to the priests for 18-19 years. He then sent this epistle for priests through Baba Narain Singh ji of Rodian Village. Narain Singh has himself narrated to me the entire happening at Akal Takhat. When he reached Akal Takhat to deliver the epistle to priests, they cunningly asked Narain Singh to read it out as it was from their Guru At the same time they sent an informer to the police station Narain Singh read out the epistle and came back

The man from police station met Narain Singh near Braham Boota. He asked for the epistle. Narain Singh said that he had given it to the priests. Thus he reached Bhani Sahib with the epistle safely.

Hukam Nama[2] of Satguru Ram Singhji

One universal creator God,
By the grace of Trueguru.

From all kukas to the priests of Akai Bunga and other priests; accept Sri Waheguru ji ki Fateh. The Nihangs may also accept our Fateh.

Singh Sahibs try to understand our short statement. Those whom you call kukas, if they are the creation of the Dasam Patshah--All kukas and Ram Singh the Satguru; if you recognise all this as creation of Dasam Patshah, then all the priests should confess their guilt and seek pardon with folded hands. The Guru would pardon them. Confess with a scarf around your neck held in folded hands that you could not understand the game of the Guru and accept the order of the Guru followed by kukas. The Guru would pardon you.

All of you have been extremely self-willed and have professed claim against the command of the Guru. However if you feel that this is not the

order of the Guru and Ram Singh has created it with the power of kalam (lslamic mantar) then this faith cult and Ram Singh are nothing before you. You are occupying high seats and thrones. You have the support of powerful Rajas. All of you join and stop the ordain of the kukas. You must accomplish either of these activities which ever pleases you. lf you do not accomplish either of these two alternatives then you would have to face the consequences for your utterly deplorable behaviour. The time is not far off when you have to bear the consequences. Be bold enough to accomplish either of the two. lf you now kept quiet then your problems would increase manifold. Act appropriately. Do not take this as a lie. We have suffered a lot for our portion, now it is your turn and that of your allies.

Do not consider all that is written as imaginative. lfthe utterances ofthe Guru are false then this also would be false. However the command of the Guru is always true, so all this is also true.

Now do not delay. Accomplish either of these two. The day you eradicate the cult of kukas then all the kukas would seek your pardon but certainly not before that. What so ever the priests and their allies-the black robed

Nihangs--might cry. Please treat these few words as enough. _

You issue orders suitably on this epistle and send to all those places where you had sent your earlier order. Do not be callous. You had issued order from Akal Bunga that Kukas recite a kalam. The way you have spread your earlier raving to all, now pass on our message also to those places. Let them too be ready for the consequences. You have hindered the propagation of the sikh tenets. You are great! Until and unless you act on one of the two proposed steps we would not seek your pardon, however loud you might shout. We take all your ravings as an act of a ghost. The moment you act on either of the two proposed steps all the kukas would stand before you to seek pardon. You could then award any punishment to them. Till then please do not ask us to seek pardon. You take necessary steps to accomplish one of the proposed alternatives.

If you do not want to take any action now, then you should have kept quiet earlier also. You would not have lost anything then. Your honour would now be preserved only if you obliterate the kuka cult totally. Otherwise you would be disgraced at all places where you have written against kukas. You

may all join together, to obliterate the kuka cult or join us with folded hands and get your guilt pardoned. After getting together if you would still insist us to seek pardon, we would readily agree to it. You could then award any punishment. We have ourselves suggested the remedy of this issue. You can now jointly take action as pleases you. If you fail to take either of the steps then it would not be good for you. Rest assured we have not written a lie. The Guru is the Lord of all.

For many years you have been asking the kukas to seek your pardon. We did not do so as we thought that you are leaders but you are blind. Your inner eyes are suffering from cataract likewise your intelligence. The eyes of the one suffering from cataract though appear to be healthy are not able to see anything. We had regarded you as singhs. However when you started propagating that the kukas recite a kalam, hence they are not sikhs, then we concluded that you are suffering from cataract. We would have otherwise saught your pardon as you were not going to grab our house. We thought why follow the blind leaders, as their association is harmful and untrustworthy.

We then decided to wait and watch

for sometime. lt is better neither to denounce them as inflicted by cataract nor seek their pardon for the time being. May be they start realising their mistake and see a ray of truthfulness. To be too quick to take such a decison is the culture of ghosts. However now we have known that you have not seen the truth because you still keep on harping that the kukas are guilty of various religious offenses. In case we were following the tenets of belief other than the one prescribed by the Guru then we would have accepted that you are quite capable of unearthing our humbug. As for we are concerned we do not read any other Bani except that of both the Granth Sahibs and of Bhai Gurdas. Also we do not recite any other mantar except the Gurmantar, however what do you comment. So we concluded that though you are occuping high status as of jewellers but you are actually blind. You proved the following Gurbani truly.

Naanak andhha hoe kai
ratanaa parakhan jaae.
Ratanaa saar N jaanee
aavai aap lakhaae.
P-954

O Nanak, the blind man may go to appraise the jewel, but he will not know there value. He will return home after exposing his ignorance.

When the jewellers started regarding the real gem as false and the false gem as true, the people then remark, "Although they are jewellers but are blind jewellers." So why get anything tested from them.

We then decided not to be hasty in either classifying them blind or seeking their pardon. May be they start seeing little bit of light and shade. You are continuing to ask us to seek pardon and regard the true gem as false. So you definitely are blind jewellers. So we kept quiet.

Guru ji has commanded that taking hasty decision is the work of ghosts and not of gentlemen. So we have not acted like ghosts. You have acted like ghosts as you lost patience and acted without verifying the truth. All of you started regarding the true gem as false. Considering your temper as that of ghosts we decided not to seek your pardon. However we would still not mind seeking your pardon with folded hands if you jointly act to accomplish either of the proposed steps to

obliterate the kuka cult if they are hypocrites.

In case the kukas have false gem then you must get them rid of it. If

you are not able to take any step then why did you propagate against kukas in all the four directions. You may take any step that pleases you. However we feel that the false gem is with you. The Guru knows everything. You are the leader and we are the followers.

The mendacious person may be old or young both would have to ultimately suffer humiliation. You have still time to reconsider and verify if the kukas are really carrying false gem or you only have spread blasphemy against them. Please take this small epistle as enough for all purposes.

Singh Sahib, we would like to state that you have been propagating since deep mala of kartik 1919 bikarmi that the kukas are guilty. Without accepting punishment we would neither be allowed to pay obeisance at sacred thrones nor our supplication would be performed. In addition the kukas have been subjected to unnecessary vituperation and violence. Nothing virtuous has so far been done by you. We had not replied to any of your allegations till now. Now we have decided to write to you.

In the begining of this epistle it is written that you seek pardon with folded hands. So, you ignore both of our proposals. We are ready to stand

before you with folded hands. We would accept any punishment pronounced by you. We also accept our defeat and your victory. However we request you to join us accepting this as the cause of the Guru. We would pardon all your excesses but only state that the kuka cult is the creation of the Guru. Propagate this to all the places, where you had earlier written that the kuka cult is not the creation of the Guru. Let us unite.

In case you do not recognise the kuka cult to be the creation of the Guru and that Ram Singh only has created it by muttering kalam then as many of you as possible may join together and obliterate it.

The day you wipe out the kuka cult, all the kukas would again stand before you to seek pardon with folded hands. You could then pronounce any punishment. We would not only accept it readily but would be obliged to you and obey you fully. We would agree to all this because you would have then diverted us from an evil course and put us on the path of the Guru. Kuka cult would however be obliterated only if it is not the creation of the Guru. The creation of man can be wiped out by a man. However the creation of primeval lord can not be eradicated by any man. Whichever of

the two you decide to do would be acceptable to us.

If you feel that you are unable to commit any penal offence because the rulers are the English, then this is not true. You may well understand that the kuka cult has not been created by the power of penal code. It has been established by the power of Gurmantar. You too can eradicate it with the power of mantar. If you say that it has been created by Ram Singh then the creation by Ram Singh alone can be eradicated by all of you jointly. If the creation of one could not be eradicated even jointly by all of you then how would you punish or pardon us. You would then all feel highly disgraced. Rest, as you feel. On whichever side it may be, the falsehood would be removed.

The fraud has promptness and astuteness but not the courage to withstand the truth. Whatever action you propose to take, you may take the help of all your supporters including those belonging to Singh Sabha, none should be left out. You have addressed signed letters to Mukatsar, other gurdwaras and the rulers of states that kukas mutter a kalam. All have been put to suck the blood of kukas.

Whereever kukas go to pay

obeisance to a sacred place of the Guru, the priests treat them harshly and do not allow them to enter. When kukas ask the priests the reason for not allowing them to pay their obeisance, then they say, "you Muslims, what concern you have with gurdwaras." When kukas ask them, "How do you call us Muslim." They say, "we have received written orders signed by senior mahants of Akal Bunga and Mukatsar. They have not spoken a lie." So the priests treat them disgracefully and spurn them away from the gurdwara. Kukas come back regarding this as the will of the Guru.

This is the reason this epistle has been addressed to you by kukas. You from Akal Bunga are the chiefs in punjab. Also you have the support of Singh Sabha.You and your supporters are all very powerful, settle this issue as you feel like, because this is your own creation. Any one who dresses up like a gursikh and mutters kalam is a great offender. However those who dress up like gursikhs, read Bani of both the Granths, recite the same G-urmantar as commanded by the ten Gurus--treating such devotees contemptuously and spurning them away, branding them as Muslims--you may judge whether they are guilty or not. Also consider if it is right to beat

and deprive them from Gurmantar.

We have to read the Bani of both the Granths and recite the Gurmantar approved by the ten Gurus prevelent amongst the Nihangs and sikh saints. We are not scared of the fall of turban, it may or may not fall from anyone's head. If it gets fallen then we are not the least afraid as it is the look out of the ten Gurus by whose orders we recite Gurmantar.

If you question the writing of this epistle after eighteen years, the reason was that we kept watching your possible reconsideration of your decision. Having not heard anything for eighteen years we have now asked you to take action as proposed in this epistle. We would otherwise pay back with interest all your misbehaviour towards us so far. If you ask us the time of pay back, it would be as and when willed by the Guru.

We would have returned the favour of your fraternity by now if we were capable of doing so. Also Guru ji has very explicitly advised not to make haste and keep patience in such matters. Taking hasty action is the habit of ghosts Dasam patshah has stated in parables that--

Shitaabee bawad kaar aahar manaa.
D.G. P.-1392

The hasty action is the work of saitan.

So you only have acted like saitans, not we. You would realise this when your eyes become clear of the blackness of carelessness and irresponsibility. At the moment your intellect is overshadowed by the wealth of veneration exactly like that of masands (Priests appointed by the guru for collecting offerings). We would not leave you till you accomplish one of the two proposed alternatives ie either join us or wipe out the kuka cult. Take any step that pleases you.

Please accept greetings on behalf of all the kukas--Sri Waheguru ji ka khalsa, Sri Waheguru ji ki Fateh. Please accept this little bit to be enough. You may inform your decision regarding time and proposed action to the bearer of this epistle. Your order would be passed on to the kukas. This epistle should reach Akal Bunga at Amritsar.

THE DISCOURSE

PRAISE OF SATGURU HARI SINGH JI

[3]Khima ko khasam gur rasam swaaree saaree,
Bhasam kar daaree neev greev dhaaree dubidhaa.

Satguru Hari Singh the Lord of forgiveness followed the dictates of Satguru Ram Singh ji religiously.

Tan man dhann laae ann ko pakaae aadi,
Janon dai jo parsann mann dhann so sadaa.

Satguru Hari Singh ji served the langar with devotion of mind, body and money to all the pilgrims, and derived utmost happiness out of it.

Budh hari sudh kar sidh gur daee sabh,
bheae haree har haree soch sabhdaa.

Satguru Ram Singh ji changed the original name Budh Singh to Hari Singh, He then became an embelem of the lord and provided bliss to all the devotees.

Jan faerae unni maalaa unni jano mam paalaa,
Aalaa rehio baalaa brihu kamm damm na kadaa.

Guru Hari Singh ji asked all the disciples to engage themselves in devotional service. He said he would contemplate on Naam on their behalf also. The pain of separation from Satguru Ram Singh ji always remained fresh in the mind of Guru Hari Singh ji. He could not omit Satguru Ram Singh ji from his memory even for a moment. The agony of separation always remained constant in his heart.

Jaahee partaap kai" maahee ko rehae jaap,
kar taahee gur map hari haree ko dhiaaie lae.

O my mind, meditate on the name of Guru Hari Singh with whose blessings you have got this opportunity to worship the Lord-Satguru Ram Singh ji.

Jino peeaa jaavatae ko kehaa kaahae jaavatae ho,
Eehaan tau suhaavatae ho daas dass chaae lae.

Just before His departure for foreign lands, Guru Hari Singh ji requested Satguru Ram Singh ji to stay back and offered himself to shoulder responsibility for all that had happened. He said, "You look graceful here only and I can be taken anywhere, they want."

Sukh Raaj bhog maahi rehae see vijog maahi
Briho burae Fog maahi naetr gavaaelae.

In spite of all the worldly comforts, Guru Hari Singh ji lived in the agony of separation, so much so that he even lost his eyesight.

Jo N maanae ais gui; gur ghhaatee so asm;
Koti kaal jhur jhur marae pachhutaaelae.

Anyone who does not repose faith in such a Guru, He is a suicider and offender of the Guru; He is not a human being but a demon. He would bemoan, repent continously, and die many deaths.

Raam bharaat jugo jug aat bhae.
Maan su vaak fraak laheeaa.

Both brothers-Ram Chander ji and Bharat ji-had been appearing together in the world in all yugs. Bharat ji did not refuse to accept the directions of Ram Chander ji. He took his wooden sandles, carried those on his head and placed on the throne. Bharat ji would sit on ground and never vie with his brother Ram Chander ji, as he regarded him as his lord. Similarly Guru Hari Singh did not disobey his lord Satguru Ram Singh ji. He stayed back, lived in the agony of separation like his humble devotee.

A devotee, Sada Singh from Amritsar presented an easy chair to Guru Hari Singh ji. He refused to sit in it saying,

"Satguru Ram Singh ji would come and sit in it.

Thus Ram ji and Bharat ji have always been appearing as brothers. The younger brother always recognised the greatness of Ram ji and lived to his will.

Lehnae Samaa leeio kehnai kamaa rang
sang guru lag ang huvaeeaa.

Just as Bhai Lehna served Guru Nanak and lived according to his will, similarly Guru Hari Singh also obeyed Satguru Ram Singh and lived as per his will. Guru Hari Singh ji used to say that right from his childhood he never disobeyed Satguru Ram Singh ji.

In sikh history the name of Bhai Lehna was changed to Angad and blessed with guruship. Similarly Guru Hari Singh ji's name was changed from Budh Singh to Hari Singh, who then became Guru like Guru Angad Dev ji.

N dhhakae jis ke ko su Ram mkhai hai,
Jo Raam dhhakae ko bhi mukh sakaeeaa.

While changing the name to Hari Singh, Satguru Ram Singh ji said, "He can pardon the one punished by me, however I would not pardon anyone punished by him." Thus anyone punished by Guru Hari Singh would not be pardoned by Satguru Ram Singh even. However Guru Hari Singh ji could pardon anyone punished by Satguru Ram Singh ji.

Taahi anek namo kai' hon.
J000 daasan paap ko aap sahaeeaa.

I salute such a Guru any number of times who even bears the sins of his disciples on his ownself.

There were two persons Hazara Singh Mohant and Attar Singh headman. Both of them knew an incident

about the wife of another man in which Attar Singh too was involved. Hazara Singh also knew about this case. They came for the Darshan of Satguru Hari Singh j i. When Satguru ji enquired from them they pleaded ignorant. To prove the truth of their statement Satguru ji asked them to open the door of the room in which Granth Sahib ji was kept. Both agreed to this they had just walked a few steps only when Satguru ji called them back and said, "I have known the truth when Satguru Ram Singh ji would come back I would plead guilty in your place and seek his pardon." Thus Satguru Hari Singh ji would readily agree to bear even the guilts of disciples on his own shoulders.

Jin Naam Haree hari kaam karee,
Hari Ram haree hari saam jinon.

His name is Hari; He does everything and defeat all the desires and passions. Anyone who takes refuge under him sees the glimpse of Satguru Ram Singh ji.

Gur amar paihee kass kamar sahee,
Geh sabar kahee keeaa kaam jinon.

Satguru Ram Singh ji had commanded, "Maintain complacence and patience always, let others speak anything, The Guru always protects and sides with those who forgive others." Satguru Hari Singh followed these orders religiously and continued to perform his duties.

Dur baak kehae sad saant rehae,
Outpaat sehae ati clam jinon.

Satguru Hari Singh ji tolerated the pooh-pooh and slanders too happily. He never reacted to all this. He even tolerated the slanders of Bibi Nanda[4] and avoided going to the kitchen to take his meals. When disciples requested him to go to the kitchen, he would say, 'Don't mind, the girl feels hurt." He would never mind his own inconvenience.

Dui paat sehae ati clam jinon

Satguru ji smilingly tolerated all the oppressions by the slanderers. There were some paid spies of the government who would regularly send fake adverse reports. These reporters were regularly sending false and exagerated reports to the government. The tyranny of the local police and the derogatory remarks of Bibi Nanda added to the oppressions on Satguru Hari Singh ji. He kept calm and regarded this as the will of the Satguru.

Ass giaan Same gui" dhiaan dharae,
Hari dhhian karae parnnaam tinon.

Sant Dhian Singh ji requests to meditate on such a Guru who is the ocean of knowledge. The writer pays his reverence to such a Satguru.

Sikhi gur Hari Raam raakhee hind gobind gun
Tootee gaandhan kalam jinon namon gur hari han

Satguru Hari Singh ji kept the Sikhi of Satguru Ram Singh ji fresh. After Satguru Ram Singh ji's deportation, he performed his sacred duty of tying the broken knots of the sikhi and solaced the hearts of the disciples. My heartiest compliments to such a Satguru.

UBIQUITY OF SIN

At the time of incarnation of Guru Nanak Dev ji India was being ruled by the Mughals. The ancient Indian religion had almost vanished and the people even engaged in whimsical wasteful customs. The truthfulness was not to be seen anywhere. Bhai Gurdas has depicted the then prevelant situation as--

Bahu vaatee jagi chaleiaa tab hee bhaay Muhammad yaara.
Kaumi baheteri sang kari behu bidhi vairu virodh passaraa.
Rojay eed nimaaji kari karamee bandi keeaa sansaaraa.

Peer paikanbari auleeay gaousi koutab bahu bhaykh savaaraa.
T hhaakur duaaray dhaahi kai tihi thhaurhee maseeti ousaaraa.
Maaran gaoo gareeb no dhamtee opupari paap bithhaaraa.
Kaafar mulahid iramanee roomee jangee dousmani daaraa.
Paapay daa vamtiaa vamtaaraa.
vaar I/20

When varied sects got prevalent, then Muhammad, the beloved of God was born. The nation got divided into seventy two divisions and many types of enimity and opposition erupted. The world was bound to roza, id, namaaz etc. Pirs, paiganbers, aulias, gaus and qutabs came into being in many countries. The temples were replaced by mosques. Less powerful were killed and thus the earth became replete with sin. Armenians and Rumis were declared apostates (Kafir) and they were decimated in the battle fields. The sin became ubiquitious all round.

Thus the poor Hindus were tortured and forced to embrace Islam failing which they were killed. The temples were being replaced by mosques. The aim was to totally exterminate the Hindu religion and culture. The intenti H was to spread the tenents of Islam everywhere. For this they would not hesitate to commit any sin. All the people were terrorised and were in a state of extreme depression. Thus the sin had become ubiquitious.

This situation not only continued but even aggravated by the time of Guru Gobind Singh ji. He fought the tyranny of the rulers as a Warrior and put an end to the oppression of the rulers. Bhai Santokh Singh the writer of Suraj parkash has stated that--

The multiplicity offaith would have been replaced by a single faith and the Hindu granths replaced by Quran. The sin would have become the order of the day and the

Varans (four rnain divisions of Hindu society) would have been merged and perished. The shrines of gods and goddesses and the Hindu religious routine would have been exterrninated. All this would have taken place ifthe rnercjul Guru Gobind Singh had not born.

Muslim rulers would have been successful in their mission of propagating oneness of faith, had Guru Gobind Singh not started a crusade against their dirty mission. He fought bravely andpreserved the sanctity of vedas and granths. Guru Gobind Singh ji created the khalsa and estabalised tenets of belief for them.

However after Maharaja Ranjit Singh the sikhs too deviated from the path of the Guru. They stopped reading Gurbani, changed their eating habits and living style to the worst. The Granth Sahib was left in the open shelves carved out in the walls. The rats ate up the binding and damaged the sacred Granth. The sikhs even started disrespecting their hair. The pincers had become common for picking up white hair. The sikhs deteriorated to such an extent that they became a laughing stock for the people.

Satguru Ram Singh ji again revived sikhism. He re-baptised the sikhs and blessed them with Gurmantar. He motivated them to give up smoking and keep unshorn hair. Thus Satguru ji spread the tenets of belief of sikhism and made his disciples stick to the code of conduct prescribed by Guru Gobind Singh ji. Giani Gian Singh ji has described the rejuvenation of sikhism by Satguru Ram Singh ji in his opus, Panth Parkash. He states--

"He made people give up smoking and keep unshorn hair Particularly fortunate were those who partook of the

nectar and entered the sikh fold. His fame spread apace. People in multitude became his disciples. Manjold grew the khalsa. His disciples, soaked in the bliss ofNam, gave up opium, hashish, poppy, liquour and various other intoxicants. They would not eat meat. They would not steal. They foreswore adultery and deception. They practiced saintliness. The Golden age had returned."

Satguru Ram Singh thus fulfilled the prophesies of Guru Gobind Singh ji that

Kahug mehi satzjug kar thhaano
Tabi baahararaan bapu pehchaano.

If I set Satjug within Kaljug then recognise me as the twelveth incarnation.

This became a reality.

THE SACRED DUTY OF LADIES

The most sacred duty of the ladies is to nourish the children properly. They must get up early in the morning, take bath, contemplate on Naam and read Gurbani. Only they can make the children gursikhs. They should awake their children early, bathe them, make them recite Gurbani, and contemplate on Naam for some time atleast. They should narrate them stories from sikh history and dress them up as simple as possible.

The moderen fashion is putting people on a wrong path. They must avoid it and follow the Namdhari style. Although they have started wearing the Namdhari styled trousers still they make these so loose as to look like the Muslim styled trousers. All these styles which take us

away from the gursikh way of living, influence the concentration and inclination of the mind also.

The ladies do organise special functions, I also come here to participate, however the real advantage would be gained only if they keep themselves in the same style at home in which they come here.

Another report has reached me regarding the ladies, who do not have a son. The normal conception is that a lady who has not borne a son does not get salvation. This is only a whim. If it were so then the initiation by Naam would be nothing in comparison to the bearing a son. I do not mean that such ladies should not be blessed with a son, Satguru may fulfill their desire at the earliest. However the belief is wrong. The salvation is to be granted with the power of Naam only. There is nothing stronger than Naam.

Thus the attention of ladies towards children is of utmost important. They can make their children the way they like them to be.

FOLLOW THE CODE OF CONDUCT

All these days you have been listening to the Hukam Namas of Satguru Ram Singh ji. He had stressed on many issues. It is our religious obligation to follow his commandments. He had stressed on teaching Gurmukhi alphabets to boys and girls. Without this knowledge the children would not be able to read and memorise Gurbani. Also they would not even understand anything in the congregation.

Satguru ji had desired each one of us to get up early in the morning, take bath, contemplate on Naam and recite

Gurbani. Satguru ji had held the code of conduct to be in high esteem. Each one must endeavor to follow it fully.

The eating habits cast an important impact on the mind. You must therefore avoid eating from out side where non-vegetarian food also is served. Proper precautions improve the effect of medicine on a patient. So following the code of conduct is absolutely essential.

Every operation has a set system or code without which the desired results can not be obtained. There was a man expert in necromaney. One of his friends went to him with a watermelon and asked him to bring out its pulp without cutting it. The magician inspected the watermelon and found it to be spotless. He asked his friend to prick a small kneedle in it, then only he would be able to bring the pulp out. He just pricked the watermelon, the magician uttered some incantation. After this when the water melon was cut nothing was found inside.

Thus the commandments of Satguru ji ie contemplation on Naam, recitation of Gurbani and following the code of conduct act like our protective covers. However when we diverge from any of these golden rules, it acts like pricking a hole in the protective cover. The kalyug who is always on the look out of entering in us and make us commit sins also finds an opportunity to act.

The Satguru would not be responsible under such a situation and would not protect anyone.

It is the moral duty of all the Namdharis to put every word of Satguru ji in practice. You must always seek His blessings. To enable to follow his dictates religiously always seek his forgiveness. No one can delude him. He sees everything. He even knows our inner desires.

The Satguru has blessed you all with wealth. Use it in the right perspective to meet your personal needs. You must as well donate tenth part of your earnings forthe Gurus kitchen. Avoid spending this hard earned money on wasteful activities like cinemas. All this is visible to the Guru. You would not be able to misuse your wealth once you regard it as a gift of Satguru. You must use as much of it for charity as you can.

There was a devotee Attar Singh. He was a pensioner. He kept on donating his pension to Suba Sudh Singh of Madhhaur. After the demise of Sudh Singh, Attar Singh came to Sri Bhaini Sahib and offered two rupees to Satguru Hari Singh ji. Satguru ji remarked. "Attar Singh only these two rupees have been received in the Langar of Satguru Ram Singh ji." Thusthe offering for the Langar is only the Guru's safe deposit. It must reach its right place. This is your moral obligation.

HELPING THE POOR

Another very important acivity is helping the poor. Gut of every hundred rupees that you save, you must at least donate one rupee to the welfare fund for the poor. This money can be kept in respective areas and a committee of three formed to operate it. This fund should be used for helping a person who has some how suffered loss in business or his factory has been gutted or suffered any natural calamity. This would help the sufferer stand on his own again. The sufferer too would not have to run from door to door for assistance. He would as well become a grateful member of the society.

Similarly there may be some very bright students from poor families who are not in a position to fund their

education further. Such students would beocme asset for the society after higher education if helped monetarily.

A king developed leprosy. He consulted a saint, who advised him to dole out in charity. The king called some known big shots. They took as much as possible, but the king could not be cured. The saint asked the king to dole out more. Still nothing happened. He again contacted the saint who ridiculed his action of doling out to selected persons. Both the groups of people too were not satisfied and happy, as they felt that they should have taken more. Une day the king was moving in his chariot with his minister. He found a poor lady and her son weeping bitterly. The king asked the minister to get them sweets to satisfy their appetite. The moment the minister gave them sweets, their joy knew no bounds, with the result the king's ailment got cured.

Thus helping the poor is serving the Guru. Satguru Ram Singh ji has therefore commanded that feeding a hungry and providing clothes to the naked is the real service of the Guru. We must always keep this in mind. while serving the poor do not mind his cast or creed.

[5]Hae achut hae paarabreham abinaasee aghanaas.
Hae pooran hae sarah mai dukh bhanjan guntaas.
Hae sangee hai nirankar hae nirgun sabh taek.
Hae gobind hai gun nidhaan jaa kai sadaa bibeak.
Hae aparampar har harae hahi bhee hovanehaar.
Hae santheh kai sadaa sang nidhaaraa aadhaar.
Hae thaakur ho daasaro mai niragun gun nahee koi.
Naanak deejai naam daan raakho heeai paroe.
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O' immovable Lord, O' supreme Lord God, imperishable, destroyer of sins; 0' perfect all-pervading Lord, destroyer of pain, treasure of virtue; O' companion formless, Absolute Lord; support of

all; O' Lord of the Universe, Treasurer of excellence
with clear eternal understanding; Most remote of the
remote, Lord God, you are, you were, and you shall
always be; O constant companion of the saints, you
are the support of the unsupported. Only Lord and
master, I am your slave, I am worthless, I have no
worth at all.
Nanak, grant me the gift of your Name, Lord, that
I may string it and keep it within my heart.

Jaahee kul tae pragat hoe taahe kul ko naam.
Pun duadass gurrind ko maeree hai paranaam.
I first salute the dynasty in which the twelveth
incarnation will appear and then I salute him as well.

Notes

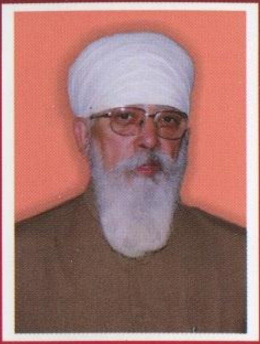
1 This updesh was delivered by Satguru Partap Singh ji at Bangkok on 26-O6-1953.

2 In the book of Hukam Namas it is listed at S. No. 60.

3 The narration of Satguru Bilas chapter-l4 starts here.

4 Daughter of Satguru Ram Singh ji.

5 This is the concluding prayer which Satguru Partap Singh ji always recited at the end of his discourse. This has been given here only as sample and omitted at other places to avoid duplications.



Sant Singh

The discourses of Satguru Partap Singh ji delivered at Bangkok and Africa from 1948 to 1959 were recorded by the devotees. Satguru Jagjit Singh ji assumed the leadership of Namdharis in 1959. He collected all these recordings and decided to secure these in books. As a result five volumes of Lal Eh Ratan in Punjabi were published upto 2005. These discourses are a treasure of knowledge.

Many of the devotees, especially living in foreign countries, are unable to read Punjabi. To enable them study these invaluable discourses, their translation in English had been planned. The Second volume of the series in English covering discourses of 1951 to 1953 is now in the hands of our most esteemed readers.

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